



FEDERAL BUREAU OF INVESTIGATION

MALCOLM X LITTLE

PART 9 OF 24

BUFILE: 100-399321

FILE DESCRIPTION

BUREAU FILE

SUBJECT MALCOLM X LITTLE

FILE NO. 100-399321

Section 9

Serials 64-79

Memorandum

TO : DIRECTOR, FBI (100-399321) DATE: MAY 23 1963

FROM : SAC, WFO (100-32805) (P)

SUBJECT: MALCOLM K. LITTLE, aka
IS - NOI
(OO:NY)

ReWFOairtel in captioned matter dated 5/13/63.

Enclosed for the Bureau and the New York Office respectively are five and two copies of a LHM. The WFO will disseminate locally to MDW - Intelligence, ONI (PRNC), and OSI, 4th District.

The interview of MALCOLM X was recorded by SA [REDACTED] on 5/12/63. This is being reported by LHM in accordance with the request of the NYO.

The "Evening Star" Washington, D. C. newspaper in its issue of 5/13/63 in an article concerning the meeting held on 5/12/63, stated that MALCOLM X was to appear before a House Subcommittee at 10:00 a.m. on 5/16/63. He was to explain what the Black Muslims think can be done to halt the spread of juvenile delinquency. On 5/14/63, [REDACTED]

[REDACTED] contacted the Office of Congresswoman EDITH GREEN who is chairman of a House Subcommittee on Education and Labor. At this time SA [REDACTED] ascertained that while the subcommittee had contemplated calling MALCOLM X before it, these plans have now been changed. The Office of Representative GREEN advised that when the subcommittee does plan on having MALCOLM X before it, a public announcement will be made.

The WFO will continue to follow the activities of the subject [REDACTED] when he visits Washington, D. C.

2-Bureau (Enc. 5)
2-New York (Enc. 2) (105-8999) (RM)
1-WFO

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REC-51

12 MAY 24 1963

ALL INFORMATION CONTAINED

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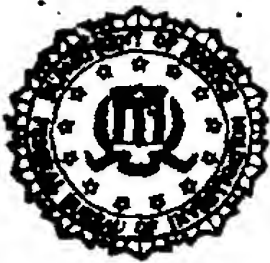
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ENCLOSURE

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100-399321-64

INT. SEC.



UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to
File No.

WASHINGTON 25, D. C.

MAY 23 1963

**MALCOLM K. LITTLE
ALSO KNOWN AS MALCOLM X
INTERNAL SECURITY - NATION OF ISLAM**

Malcolm X was interviewed in the studio of radio station WUST, Washington, D. C. between 1:00 p.m. and 1:30 p.m. on 5/12/63. He appeared on a weekly program of WUST called "Focus," and was introduced as Minister of Muhammad's Mosque Number 4 (MM#4), 1519 4th Street, N. W., Washington, D. C.

The Nation of Islam (NOI), MM#4, and Mosque Number 7 at New York City are described in the Appendix.

For the sake of brevity, the interviewer will be identified by the letter "I". The subject will be identified by the letter "M". The interview is as follows:

I. "As an organizer and leader of a large and successful New York City membership in the religion of Islam, Mr. Malcolm X, why have you been sent to Washington?"

M. "Well, first I want to thank your for the invitation to appear on your program this morning. I have been sent to Washington by the Honorable Elijah Muhammad who is the spiritual head of the black people in this country who are coming out of the christian church into the Mosques of Islam. And there has been a strong sympathy and, or support for, of the teachings of the Honorable Elijah Muhammad and here in the Washington area the former Minister Lucius was not able to get the type of progress that is necessary today. So the Honorable Elijah Muhammad asked me to come here, instructed me to come here and reorganize the Mosque and we are in that process right now."

I. "Does this mean that you are trying to get more members to join?"

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- M. "Islam is not something that a member joins. The Honorable Elijah Muhammad teaches us that Islam is the religion of God and it is the very nature of which the black man was created, so that when the black people are taught the truth about themselves, about their cultural pasts, they may try and be themselves, then they are automatically accepted into the religion of Islam.
- I. "Would we be correct in assuming here that your being sent here to Washington is not only for the exhilaration of the program locally, but to also to create across the country influence here or get national attention to your program.
- M. "Not so much national attention. I don't think any more attention could be drawn to Mr. MUHAMMAD then has already been drawn, not only nationally, but internationally. Our people are confronted today with a very grave program and many whites who pose as liberals and use Negroes who pose as leaders, to make our people think that integration is going to solve our problem and as Muslims we look upon this as only a trick designed to blind the black man in this country, to what is really facing the white man. And the Honorable Elijah Muhammad teaches us that the only salvation for our people is not integration into a white society, of a society that is on its way out and is on its way down, but separation from that society. And that righteous effort be put forth among our people to solve our own problems; to get on God's side and to integrate with God and imitate God instead of running around here foolishly trying to integrate with the white man or imitate the white man or get on the white man's side.
- I. "Well, what is the thinking of Elijah Muhammad? There is rapid strides being made in the field of integration.
- M. "I don't see how you could call rapid strides being made in the field of integration when you don't have one city in this country that can honestly say it is an example of sincere integration. The most,

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the first city to integrate was Washington, D. C. and it has become, because of integration, the only city in the country according to government statistics, which has a majority population of so called Negroes. Which shows you that when the black people come in the white men run out and the white liberals run out faster than the white conservatives. The white Northerners run out more swiftly than white Southerners, so we just don't see where integration has worked in any city, North, South, East or West. It is only a very hypocritical approach to the problem.

- I. "Now with your being sent here to Washington, what do you propose to do to help this situation?"
- M. "What situation?"
- I. "This matter of having the Negro race, if I understand it correctly, here now, to segregate themselves."
- M. "Not segregate themselves. Muhammad teaches us there is a difference between separation and segregation. Segregation is that which is forced upon inferiors by superiors. Separation is done voluntarily by two equals. You notice that whenever you have an all white school, it is not referred to as a segregated school. The Negro school is the segregated school; the Negro community is the segregated community. Chinatown isn't even called a segregated community and only Chinese live there. But because the Chinese voluntarily live among themselves in their own community and control their own economy, their own business and own banks and own schools in their Chinese community, it is never called a segregated community. But the Negro schools in the Negro community are controlled by whites; the businesses in the Negro community are controlled by whites; the economy of the Negro community is controlled by whites; even the mind of the Negro community is controlled by whites; and since the Negro society or community is a controlled or regulated community by outsiders, it is a segregated community. But if it was a separate

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entity, it would be something that we would voluntarily do. Separation as I said, is that which is voluntarily done by two people, but segregation is that which is forced upon inferiors by superiors and Muslims who follow the Honorable Elijah Muhammad, are as much against segregation as we are against integration. We are against segregation because it is unjust and we are against integration because its hypothesis is a false solution to a real problem, and you can talk integration but you can't show me any place where it is being practiced.

- I. "Right here in Washington, then you are advocating separation of the races. Are there ambitions insofar as the economy status is concerned, economical status and so forth?
- M. "Well, if you notice, it is already separated here in Washington, D. C., The fact that the whites have fled to the outskirts is proof positive that the outskirts of town is white and the town itself is black, predominately black. This is separation, but it is a segregated form of separation and the Honorable Elijah Muhammad says that if we are going to be forced to live by ourselves by the white man, then it would behoove the Negro intelligencia, the intellectuals, the professionals to try and in some way set up in our own society some form of control over that society by us, by our own people, instead of by the white man. That is now, but he says that the ultimate solution to the ultimate problem is complete separation, period.
- I. "Mr. Malcolm X, your arrival and stay in Washington has stirred the community, the white and the Negro race. The questions are raised by our leading Negro publications 'Why should he come here?' Another question is raised 'Do we need Malcolm here?' If you are a religious sect who submits to the will of God, then why all the concern over the Muslims?
- M. "Well, I think you will find there was an article in the 'New York Herald Tribune' recently, a series of articles called 'Ten Negroes' and one of your leading educators right here in this city, Nabrit,

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I think that is the way you pronounce his name, the President of Howard University, in this article he pointed out that one of the things that is dangerous about the Muslims is that we don't drink or we don't smoke, we don't, and that the Honorable Elijah Muhammad is able to exercise control over his followers that is not matched by any other religious group, and Nabrit went on to point out that we don't drink, we don't smoke, we have no crime, we pay our debts, we take care of our families.

I. "Is that true?"

M. "Yes, this is definitely true, but what I couldn't understand was how the, the one of the, the city's leading educators could point out all these positive aspects about the religious doctrine of the Honorable Elijah Muhammad and his reforming impact or effect upon the so called Negro community, and at the same time turn around in the same article and say that he, himself, and others of his particular circle are doing all they can to stop the growth or the spread of Muhammad's message. Now if Nabrit is in a city that is complaining of crime, not only youth crime but adult crime, and they also confess their own inability to solve this dreadful condition, and they see that Mr. Muhammad is able to solve it, yet they don't want Mr. Muhammad's doctrine to spread, this shows you the hypocrisy of the Negro leadership; that the Negro isn't the Negro leaders whether they are educators, politicians, or religious leaders, they are not concerned with elevating the condition of the masses of black people or correcting the problem faced by the masses of black people in this country. Most of these Negro leaders are only interested in keeping friendship with the white man, and pleasing the white liberal element with whom they are identified and with whom they are associated and therefore because these white liberals won't go along with what the Honorable Elijah Muhammad is teaching despite the fact that what he is teaching is able to reform our people since the white liberals don't endorse Mr. Muhammad, these Negro educators and politicians and religious leaders don't endorse the Honorable Elijah Muhammad either, and this is why they express fear and concern

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over my, over the Honorable Elijah Muhammad sending me to Washington. They should be happy that a man who has been reformed himself by Mr. Muhammad and who in turn has reformed others, why they should be happy to see the entry into the city of such a man.

- I. "Lets take this matter of crime now. How do we account for some of the Muslims being in one institution here, the Lorton Reformatory where we had a considerable amount of trouble here sometime ago.
- M. "I am glad you asked that. What the press fails to point out is that no Muslims go to prison. Those men weren't Muslims before they went to prison. These men were Christians before they went to prison. They were Christians, Baptists, Methodists, Catholics, Negroes, and this type of religious concept that they had in society in which they traveled, circles in which they traveled, led them into a life of crime and the inability of that religion to reform them of these criminal tendencies is what made them wind up in prison, and after getting in prison they heard about the teachings of the Honorable Elijah Muhammad, and then became Muslims, then reformed themselves and were then rehabilitated and changed, and became better men, but despite the fact that the Christian psychologists, the Christian theologists were unable to reform these men and rehabilitate these men, and then they became Muslims and reformed themselves instead of the prison authorities patting these men on the back and encouraging them and rehabilitating them, and instead of the prison authorities giving recognition and credit and respect to the religious doctrine of the Honorable Elijah Muhammad, it was the prison authorities themselves who put out the false propaganda to make it appear that the Muslims were going to prison; these were Negro Christians who went to prison. It was the Muslims who went in prison and reformed them and are bringing them out of prison and making them better men.

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- I. "How do you feel so strongly about the adherence to the Black Muslim religious philosophy will solve the so called D. C. Negro crime problem?"
- M. "Well, the religion of Islam has a spiritual power within it that automatically makes the man turn toward God, have respect for one God, the oneness of God, unity of God, it makes the man respect authority, it makes the man respectful of his parents, it makes a man respectful of law, plus it reforms us of alcoholism, dope addiction, prostitution, gambling, lying, all of the evils that are usually identified with the Negro community are immediately eliminated by the religious teachings of Islam. It is just that type of religion, whereas Christianity doesn't do this. Christianity sets up, such a concept of religion that the Negro Christian has, is so spooky, so way out, so unscientific, so unreal that it makes it almost impossible for the Negro who is a Christian to use logic in analyzing his problems and getting anywhere near a sensible solution. But the religion of Islam is just a down to earth, real life religion that helps us to have the mental strength and the spiritual strength as well as the physical strength to overcome our problems.
- I. "No doubt about it, a considerable amount of fear has been instilled between the races as I have pointed out earlier but it is those things that we see that makes us sometimes wonder. For example visiting the Mosque or visiting the building here where you are going to hold your meeting later this afternoon. There are some procedures that individuals have to go through before they enter such as frisking an individual. Why is this necessary?"
- M. "Well, first I want to come right back and let it be known that we are going to have a meeting here beginning at 2:00 of the brethren at WUST radio hall to discuss this problem.

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I I. "Which problem now are you going to discuss?"

M. "We are going to discuss the, when I say the problem that's the race problem, that is the problem in America today. It is the white man's biggest problem, is the race problem. And the Negroes' in America biggest problem is the white man; the inability and the refusal of the white man to recognize black people as human beings and the - I am getting right back to what you asked me, and the difference in approach to the, between the way the Muslims attack it and the way the Negro Christian attack it. The Negro Christian think that they can change the white man's mind and the white man's attitude, whereas Muslims, we don't particularly care what the white man thinks and we are not trying to change his mind. Mr. Muhammad is trying to make Negroes change our minds about each other and forget the white man. The white man can't solve his own problems much less solve ours. And getting back to the frisking, it is not a case of frisking. Anyone who enters a Muslim meeting is checked because we don't allow weapons to enter any of our services; we don't allow anyone who comes with alcohol on his breath to enter - everyone who comes is not only checked for weapons but is also checked for alcohol, and this is good because people who attend our meetings over a period of time, it means that these automatically, whenever they did carry weapons, they leave their weapons at home when they come around us, and after forming the habit of leaving their weapons at home when they come around us they realize that they don't need weapons after all. So actually in a psychological sense, this teaches our people not to carry weapons, it teaches our people that they don't need any type of alcohol; and it reforms - it puts them on a path toward reformation without them even realizing it.

I. "About the meeting here this afternoon, why aren't white people allowed to attend?"

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M. "Well, this is another thing, we have had meetings plenty of times that white people attended, and it didn't help them. We have had meetings where we let white reporters come in. They did nothing but distort what was said or took it out of context, or blew up what they considered to be negative. They don't come to listen objectively and then go out and report objectively; they go out to project us as a racist group, as a black supremacist group, or as a group that is advocating violence, this is what the white press does, so in plus what all the white press needs to do if they want to cover our meetings from here on in, is to hire some Negro reporters and I think Negro reporters should give Mr. Muhammad a lot of credit because we are making the white press hire them. We are making the white network hire them because if they want to cover our meetings, let them get someone black who looks like us to come in and cover our meetings. Instead of these reporters going out and treating us unfairly, they should give us credit because if it wasn't for us they wouldn't even have a job. I heard that one television network is flying a Negro in all the way from New York City just to cover this meeting because we won't let the white reporters in, and this means that this particular network which is one of the largest in the country, here in this city, the Capitol, doesn't even have one Negro in this city working for them. So they have to go out of town and bring one in. Why this only further proves of what Honorable Elijah Muhammad is teaching is true. Any kind of job that the white man even gives to a Negro usually is tokenism and is window dressing to try to make the Negro think he is sincere in trying to solve this problem when he is actually not. Plus we want to just have our own black people in here so we can discuss our problems ourselves; have a little family chat. And whenever you have a family chat you can understand each other better, but when there are strangers in your midst, you are very touchy about what is said in front of strangers, and our problems can only be solved if we sit down and analyze it realistically, and most Negroes are so self conscious around white people that if you make an

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honest analysis of the real negative defects in our characteristics or the characteristics of our community, these Negroes get their feelings all upset so the only way we can get to the root of our problem is to put the white man out and discuss it among ourselves.

- I. "You are advocating that 20,000,000 Muslims will be in the sect by 1970; that is about seven years away. And that, and also you are advocating that more than 90 per cent of the Negroes will have turned to the Muslim religion. That is such a short time. How do you think you can get so many?
- M. "The Honorable Elijah Muhammad has taught us that Islam is the religion of God. There is only one God, the creator of the Universe.
- I. "Let us take the matter of the religion of Islam now. How do you differentiate, if I may interrupt here, Muslim, M-U-S-L-I-M from Moslem, M-O-S-L-E-M.
- M. "Well, if you were to go to the Moslem world and ask them what they are, they would say they are Muslims. Muslims is how it is pronounced in the Moslem world. Moslem itself, that word is only to apologize or westernize or white mans' way for saying Muslim, So a Moslem is a Muslim, a Muslim and Moslem is just the way the white man says it. And because most Negroes don't understand this and they believe in imitating the white man, they go around saying that we are not Moslems, we are Muslims, because actually they don't understand, they are just parroting what their white master has put inside their mouth.
- I. "There is a separate language, is there not?
- M. "Arabic is, well Arabic is the language that is spoken, that is most commonly spoken in the Muslim world, although the Muslim world stretches from China to the shores of West Africa. The religion of Islam is the

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only large religion that is predominately both in Africa and Asia. Usually you will find Buddhism in Asia, but not in Africa. You will find Christianity in Asia, Africa and Europe. You don't find any Buddhism in Europe. But now Islam is a religion that predominates in the dark world in Africa and Asia. It is the religion of dark men _____, and you find some Muslim communities over in Europe. The people in the Muslim world don't regard a man according to the color of his skin. When you are a Muslim, you don't look at the color of a man's skin whether he is black, red, white or green or something like that; when you are a Muslim you look at the man and judge him according to his conscious behavior. And many people in this country think we are against the white man because he is white. No, as a Muslim we don't look at the color of a man's skin; we are against the white man because of what he has done to the black man; we are against the white man in America because of his enslavement of our people and his oppression of our people and his exploitation of our people, and today, his continued hypocrisy, his refusal to stop doing this. But his forked tongue that he uses to make the world think that he is getting better now when all he has done is allowed us to advance from ancient slavery to modern slavery.

- I. "You, in this discussion here this afternoon, are talking in terms of collective white people are you not?"
- M. "The problem is collective, but we are not interested in these little individual whites who run around here with a halo around their heads. This is not a problem that can be solved on an individual basis."
- I. "How about those individuals who do believe in your religion, who wish to participate in your religion, who wish to help in your religion. Could they become a member?"

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- N. "No, we are not concerned with trying to make Muslims out of white people. If the Muslims who came to this country from the Muslim world, who were born in the Muslim world, and came here to have the Islamic center right here on Massachusetts Avenue, with a large Mosque to which many of the foreign Muslims come for their worship, and there are about 200,000 foreign Muslims in this country. And in all of those foreign Muslims combined they have never been successful in converting 100 white Americans to the religion of Islam. All of them combined, 200,000 born Muslims, and their combined efforts hasn't brought about 100 converts among the American people to the religion of Islam. And if they can't convince the white man in America that Islam is the religion of God, then we who follow the rule of the Honorable Elijah Muhammad shouldn't be condemned for not wasting our time running around here trying to find a white man who wants to give grace to Allah. Let the white man solve his own problems, like they do. Mr. Muhammad is primarily concerned with the ex-slaves, the lost sheep, the lost tribes or the lost people of God who he teaches us are here in America, and who are actually the so called Negroes here in America."
- I. "There are many, many people, whom I think you will agree, who have done much toward the advancement of the Negro. There are many people who are sincere, who are concerned about Negro problems, and who have tried to do something about it. What about the gentleman who made the trip south and was killed in Gaston, Alabama?"
- M. "We are not interested in these little white individuals. Lincoln was supposed to have been sincere in his efforts to solve the problem and today the students of Lincoln agree that he was a hypocrite who wasn't interested in freeing the black people. He was posing as a liberal. He was interested in saving the Union and he said that if he could keep them slaves and save the Union he

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would keep them slaves and if he had to let them go to save the Union he would let them go. He was interested in the Union. He was interested in perpetuating the power of the white man here in this country, but still he was considered a good white man by those who are students of this history; Also the Emancipation Proclamation wasn't designed to free the Negro. If it was, we would be free. We wouldn't still be around here begging for civil rights. The 13th and 14th Amendments were other acts by white liberals that didn't solve our problems because if they were enacted in sincerity, we wouldn't have the problem today. Then you have nine more hypocrites posing as Supreme Court justices who came up with the so called desegregation decision in 1954 which was nothing but a doctrine of hypocrisy because those judges who were masters of the English language and legal phraseology, if they really wanted the black man to be desegregated in this country on an educational basis, they would have come up and worded that decision in a legal terminology. They would have made it impossible for the crackers in the South to sidestep it, but they themselves were hypocrites posing as liberals, and when the black people in this country read the history of what has happened to us for the past 100 years and see that every effort to solve our problem has not been done by us, ourselves, but that we have been depending on these white liberals and that is why the problem is still unsolved; when black people begin to see that, they will get away from that white man and elect leaders themselves, and select leaders themselves, and get together among ourselves and try to solve this problem ourselves instead of waiting around here depending on these hypocrites.

- I. "In talking about problems here, how about the Birmingham situation? I understand the Muslim approach would have been different to that particular situation.

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- M. "We don't force ourselves upon people where we are not wanted, but anybody who sick his dog on us is nothing but a dog who will sick his dog on you, and anybody who sick a dog on children and babies is nothing but a dog himself.
- I. "Would Muslims have struck back on this occasion?
- M. "I think you will find a Muslim never attacks anyone, but that Muslim is within his God given right to retaliate against anyone who attacks him. He is never to be the aggressor, but the Holy Quoran teaches us to fight against those who fight against us.
- I. "History has proven itself that down through the years that in a situation like this that when you strike back you tend to start a riot.
- M. "No, you can't call a man defending his home a rioter. You can't call a man who is defending his babies and his children and his woman, a rioter. You call the rioter the one who is attacking - those white people down there, who are policemen in uniform. The law itself is what is attacking our people and that law in Alabama could never attack black people unless the Federal Government of the United States condones it, and it is not the crackers in the South who are responsible for this; it is the people right here in the White House in Washington, D. C. because the man in the White House has more power than the Governor of Alabama and _____ if he doesn't exercise his powers as the President of the United States to protect black people in this country against the lawless, vicious Ku Klux Klansmen who today are disguised as policemen, then it is not the policemen who are the brutes who can be responsible, it is the President, the Attorney General, the Senators and the Congressmen and the Cabinet and the Supreme Court who are responsible for it.

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- I. "Dr. King's approach in Birmingham has been one of non-violence.
- M. "His approach has been one of an Uncle Tom.
- I. "We have seen as the results of the talks they have had in the past couple days where there have been some results.
- M. "You can't call it results when someone has bitten your babies and your women and your children and you are to sit down and compromise with them and negotiate with them and then have to pay your way out of prison.
- I. "We are not talking about the past now. We are talking about what has been provided for the Negro in the Birmingham area for the future.
- M. "Nothing has been provided for the Negro in the future in the Birmingham area. They have been given promises that they will be able to sit down and drink some coffee with some crackers in a cracker restaurant - desegregated lunch counters. Now, what kind of advancement is that. They still don't have a job.
- I. "How do you feel about mixing of the races?
- M. "We are 100 per cent against inter-marriage and the mixing of the races.
- I. How do you account for the mixing of the races within your own membership?
- M. "What do you mean within our own membership?
- I. "Some of the members that you have are not full blood Negroes.
- M. "This did not come through inter-marriage. This came when the white man owned our people during slavery. He was able to take advantage of our women at will. My mother, grandmother, and great-

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grandmother were the property of the white man. He could take her at will and right here in Washington, D. C. today I am told that although the white people move out to the outskirts, you can walk through the Negro community and see white men and white women driving around our community at night, still taking advantage of our women. And these dumb Negro men haven't got sense enough or enough manhood in them to put a stop to it, and if a black man can't go into a white neighborhood with a white woman, these Negro men ought to wake up and keep these white men out of our neighborhoods after our women.

- I. "Mr. Malcolm X, you were handed a copy of a newspaper before entering our studios here today, an article in particular which comes out of one of the leading newspapers in the country, an article which has the topic "There Are Two Ways - Black Muslim and NAACP." How do you feel about the efforts of the NAACP insofar as improving the relationship is concerned, the advancement of the Negro and so forth?
- M. "Well, that article is in the magazine section of today's 'New York Times.' The NAACP has done a job according to its own understanding. I imagine it was effective in its day. But we are living in a new day now and the black people on the scene now aren't willing to wait around here for a white man to make up his mind that we are human beings. The whites don't have to go to the Supreme Court or before the President for freedom. I don't see where black people should have to wait for some presidential proclamation or some senator or congressman to make up his mind that we are free.
- I. "One final question, Mr. Malcolm X, why the use of the 'X'?
- M. "X stands for the unknown, and if a Chinese were to walk in here with the name Patrick Murphy you would think he was crazy because Patrick Murphy is an Irish name, a white man's name, and a China

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man is a yellow man and has no business with a white man's name. And as a yellow man has no business with a white man's name, I don't see how these black people can walk around here calling themselves Murphy, Johnson and Bunche and Powell, which are actually white people's names. So the Honorable Elijah Muhammad teaches us that during slavery the white man named us after himself to specify us as his property. We aren't his property, and the name that we wear which identifies us as his property, and when we wake up and turn back toward the education of Islam and become Muslims, we give him back his name; we give him back his religion, we give him back his flag and everything else that goes with it.

- I. "There are a number of Negro leaders who don't quite agree with your philosophy, your religious philosophy here. Would you have any objection to continuing this discussion with some of these religious leaders here next week to get their views on your philosophy.
- M. "Definitely not, I would like to sit down over the same microphone with them and across the same table. This is what most Negro leaders are afraid to do; they want to talk about me behind my back. They want to talk about us when we are not here to defend ourselves. I will talk about them sitting right here and I want them to do the same thing and that is what you call fair or equality.
- I. "We will see what we can do to arrange this meeting."

~~SECRET~~

~~CONFIDENTIAL~~

MUHAMMAD'S MOSQUE NUMBER FOUR OF THE
NATION OF ISLAM, FORMERLY KNOWN AS
MUHAMMAD'S TEMPLE OF ISLAM NUMBER FOUR

On January 20, 1958, Lucius X. Brown, 2212 Rand Place, N.E., Washington, D.C., self-identified on that date as the Minister of Muhammad's Temple of Islam Number Four (MTI #4) of the Nation of Islam (NOI), 1325 Vermont Avenue, N.W., Washington, D.C., advised Special Agents [REDACTED] b7C

[REDACTED] that MTI #4 is under the leadership of Elijah Muhammad, the national leader of the NOI, and exists solely to serve his will and teachings. Brown stated that MTI #4 supports Elijah Muhammad both spiritually and financially.

On August 17, 1961, [REDACTED] b7D Street, N.E., Washington, D.C., self-identified on that date as a current member of Muhammad's Mosque Number Four (MM#4) formerly known as MTI #4, of the NOI, advised Special Agents [REDACTED] that Elijah Muhammad, noted above, personally founded this temple, at Washington, D.C., during 1939 and served as its Minister until 1942, at which time he was arrested, together with [REDACTED] b7C by Special Agents of the Federal Bureau of Investigation charged with violation of the Selective Service Act.

[REDACTED] continued that on December 11, 1960, Elijah Muhammad personally and officially dedicated the new temple built by the membership of MTI #4 at 1519 Fourth Street, N.W., Washington, D.C., and declared that henceforth, it would be known as MM#4 of the NOI. b7D

On April 25, 1962, a source advised that MM#4 of the NOI continued to be in existence at Washington, D.C., and that Brown, noted above, continued to act as Minister of same.

The Nation of Islam is characterized separately in the Appendix.

Re: **MALCOLM X. LITTLE**

NATION OF ISLAM, formerly referred to as the Muslim
Cult of Islam, also known as Muhammad's Temples of Islam

In January, 1957, a source advised Elijah Muhammad has described his organization on a nationwide basis as the "Nation of Islam" and "Muhammad's Temples of Islam."

On May 2, 1962, a second source advised: Elijah Muhammad is the national leader of the Nation of Islam (NOI). Muhammad's Temple of Islam Number 2, 5335 South Greenwood Avenue, Chicago, Illinois, is the national headquarters of the NOI. In mid-1960, Muhammad and other NOI officials, when referring to Muhammad's Organization on a nationwide basis, commenced using either "Mosque" or "Temple" when mentioning one of "Muhammad's Temples of Islam."

The NOI is an all-Negro organization which was originally organized in 1930 in Detroit, Michigan. Muhammad claims to have been selected by Allah, the Supreme Being, to lead the so-called Negro race out of slavery in the wilderness of North America by establishing an independent black nation in the United States. Members following Muhammad's teaching and his interpretation of the "Koran" believe there is no such thing as a Negro; that the so-called Negroes are slaves of the white race, referred to as "white devils", in the United States; and that the white race, because of its exploitation of the so-called Negroes, must and will be destroyed in the approaching "War of Armageddon."

In the past, officials and members of the NOI, including Muhammad, have refused to register under the provisions of the Selective Service Acts and have declared that members owe no allegiance to the United States.

On May 5, 1958, the first source advised Muhammad had, upon advice of legal counsel, tempered his personal statements and instructions to his ministers concerning the principles of his organization in order to avoid possible prosecution by the United States Government; however, he did not indicate any fundamental changes in the teachings of his organization.

On May 2, 1962, a third source advised Muhammad had, early in July, 1958, decided to de-emphasize the religious aspects of the teachings of Islam and to stress the economic benefits to be derived by those Negroes who joined the NOI. This policy change, according to Muhammad, would help him acquire additional followers and create more interest in his programs.

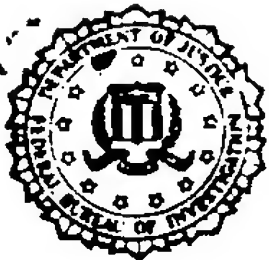
**NATION OF ISLAM
MOSQUE #7, NEW YORK CITY**

On April 19, 1962, a source advised that the Nation of Islam (NOI) affiliate in New York City is known as Mosque #7, also known as Temple #7, and is located at 102 West 116th Street, New York City. Mosque #7 is a part of the NOI headed by ELIJAH MUHAMMAD with headquarters in Chicago, Illinois. Mosque #7 follows the policies and programs as set forth by ELIJAH MUHAMMAD.

The date Mosque #7 originated in New York City is not known.

However, in connection with the origin of Mosque #7, it should be noted that in 1953, a second source advised that there was a Temple of the NOI (known to source then as the Muslim Cult of Islam) in New York City, located at 135th Street and Seventh Avenue, New York City, as far back as 1947.

This document contains neither
recommendations nor conclusions of
the FBI. It is the property of
the FBI and is loaned to your agency;
it and its contents are not to be
distributed outside your agency.



UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to
File No.

Washington, D. C.

MAY 23 1963

Title

MALCOLM K. LITTLE

Character

INTERNAL SECURITY - NATION OF ISLAM

Reference

Memo dated and captioned as above.

[REDACTED]

67D

21

FBI

Date: 5/16/63

Mr. Callahan
Mr. Conrad
Mr. DeLoach
Mr. Evans
Mr. Gale
Mr. Rosen
Mr. Sullivan
Mr. Tavel
Mr. Trotter
Tele. Room
Miss Holmes
Miss Gandy

Transmit the following in _____
(Type in plain text or code)

Via AIRTEL _____
(Priority or Method of Mailing)

TO: DIRECTOR, FBI (100-399321) AND SAC, NEW YORK (105-8999)

FROM: SAC, WFO (100-32805) (P)

MALCOLM K. LITTLE, aka
IS - NOI
(OO:NY)

ReWFO airtel and LHM dated 5/13/63.

Enclosed for the Bureau and for New York respectively are 5 and 2 copies of a LHM.

"The Evening Star," Washington, D. C., newspaper, in its issue of 5/13/63, in an article concerning a meeting held on 5/12/63, at Washington, D. C., stated that MALCOLM X was to appear before a House subcommittee at 10 a.m. on 5/16/63. He was to explain what the Black Muslims think can be done to halt the spread of juvenile delinquency.

the office of congresswoman EDITH GREEN, who is Chairman of a subcommittee on Education and Labor. At this time ascertained that while the subcommittee had contemplated calling MALCOLM X before it, these plans have now been changed. The office of Representative GREEN advised that when the subcommittee does plan on having MALCOLM X before it, a public announcement will be made.

5 ENCLOSURE

- 3 - Bureau (Enc. 5)
- 2 - New York (Enc. 2) (RM)
- 1 - WFO

AIRTEL

Approved: _____
Special Agent in Charge

Sent _____

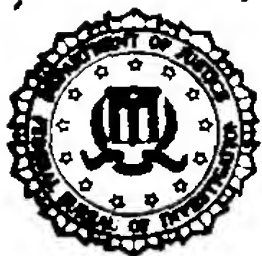
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HEREIN IS UNCLASSIFIED
DATE 12/13/83 BY 8269 JHE/WEK

WFO 100-32805

b7C
b7E

[REDACTED]

The WFO will remain alert for any newspaper articles or public announcements referring to the conference held outside Congresswoman GREEN's office on 5/16/63.



UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to
File No.

WASHINGTON 25, D.C.

May 16, 1963

MALCOLM K. LITTLE,
also known as Malcolm X
INTERNAL SECURITY - NOI

The Nation of Islam (NOI) and Muhammad's
Mosque Number Four are described in
the appendix.

The "Washington Afro American," a Washington, D. C., newspaper, in its issue of May 15, 1963, on pages one and two, carried an article entitled "Malcolm X Is Here! Will Tell Congress J. D. Solution Thurs." This article related to a meeting of the Black Muslims, which was held at WUST Radio Hall, Washington, D. C., on May 12, 1963. This article, among other things, reflected that the Black Muslim Minister Malcolm X stated that he would testify on Thursday morning (May 16, 1963) before a congressional subcommittee of which Representative Edith Green of Oregon is Chairman. The article reflected that this subcommittee is investigating juvenile delinquency.

A source, on May 16, 1963, advised that on the morning of May 16, 1963, at the invitation of Congresswoman Edith Green, Malcolm X Little met with her in her office to discuss the problems of juvenile delinquency. According to this source the National Juvenile Delinquency Control and Prevention Act of 1961 expires in 1964, but the Administration desires to have a similar bill passed this year.

This source stated that Congresswoman Green had read about Malcolm X's spectacular success in handling problems dealing with juvenile delinquency, and was interested in discussing these problems with him.

At the expiration of this private conference with Congresswoman Green, the subject held a press conference outside her office.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 12/13/83 BY 8269 JHE/WEB/DD

REF: MALCOLM K. LITTLE

**MUHAMMAD'S MOSQUE NUMBER FOUR OF THE
NATION OF ISLAM, FORMERLY KNOWN AS
MUHAMMAD'S TEMPLE OF ISLAM NUMBER FOUR**

On January 20, 1958, Lucius X. Brown, 2212 Rand Place, N.E., Washington, D.C., self-identified on that date as the Minister of Muhammad's Temple of Islam Number Four (MTI #4) of the Nation of Islam (NOI), 1325 Vermont Avenue, N.W., Washington, D.C., advised Special Agents [REDACTED] b7D

[REDACTED] that MTI #4 is under the leadership of Elijah Muhammad, the national leader of the NOI, and exists solely to serve his will and teachings. Brown stated that MTI #4 supports Elijah Muhammad both spiritually and financially.

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[REDACTED] continued that on December 11, 1960, Elijah Muhammad personally and officially dedicated the new temple built by the membership of MTI #4 at 1519 Fourth Street, N.W., Washington, D.C., and declared that henceforth, it would be known as MM#4 of the NOI. b7D

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The Nation of Islam is characterized separately in the Appendix.

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NATION OF ISLAM, formerly referred to as the Muslim
Cult of Islam, also known as Muhammad's Temples of Islam

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The NOI is an all-Negro organization which was originally organized in 1930 in Detroit, Michigan. Muhammad claims to have been selected by Allah, the Supreme Being, to lead the so-called Negro race out of slavery in the wilderness of North America by establishing an independent black nation in the United States. Members following Muhammad's teaching and his interpretation of the "Koran" believe there is no such thing as a Negro; that the so-called Negroes are slaves of the white race referred to as "white devils," in the United States; and that the white race, because of its exploitation of the so-called Negroes, must and will be destroyed in the approaching "War of Armageddon."

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UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to
File No.

Washington 25, D. C.
May 16, 1963

Title: MALCOLM K. LITTLE

Character: INTERNAL SECURITY - NOI

Reference: Memorandum dated and captioned
as above.

[REDACTED]

b7D

FBI Date: 5/15/63

Transmit the following in _____

Via AIRTEL _____

TO: DIRECTOR, FBI (157-6-4)

FROM: SAC, NEW YORK (157-867)

SUBJECT: SIT INS, BIRMINGHAM, ALABAMA
RACIAL MATTERS

On 5/15/63, the edition of the "New York Herald Tribune", a daily newspaper published in New York City, contained an article on page 6, dateline Birmingham, by CHARLES PORTIS of the "Herald Tribune" staff, captioned "Celebrities and Celebrators Pour Into City". This article commented on the number of persons who for one reason or another, have come to Birmingham during the racial trouble.

The article stated that JEREMIAH X, a Black Muslim from Atlanta, is present as an "observer" in Birmingham and announced yesterday that Fiery Muslim Leader, MALCOLM X, will be in some time this week to hold mass rallies. JEREMIAH X was quoted as criticizing Dr. (MARTIN LUTHER) KING's non-violent movement as "foolish and worthless," and further commented that "We (Muslims) don't believe in violence either, but if some must die, then some must die. Negroes have been dying for nothing all along. It is time they died for something." He also claimed that MALCOLM X would draw crowds twice

- 5 - Bureau (157-6-4)(RM)
 - (1 - 25-330971)(NOI)
 - (1 - 100-399321)(MALCOLM LITTLE)
- 3 - Birmingham (157-232)(RM)
 - (1 - MALCOLM LITTLE)
- 1 - NY 105-7809 (NOI)
- 1 - NY 105-8999 (MALCOLM LITTLE)
- 1 - New York (157-867)

100-399321

NOT RECORDED

178 MAY 22 1963

ALL INFORMATION CONTAINED
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DATE 2/15/82 BY SP1 MAC/JC

63 MAY 27 1963

Approved: _____ Sent _____
SPECIAL AGENT IN CHARGE

M Per

NY 157-867

as large as Dr. KING.

For information of Birmingham, MALCOLM X is MALCOLM K. LITTLE, aka MALCOLM X, MALCOLM SHABAZZ, MALIK EL SHABAZZ, MALIK SHABAZZ, the NOI Minister of Temple #7, NYC, temporary Minister of Temple #4, Washington, D.C., and also a national NOI official who travels extensively on behalf of the NOI. He is often referred to as the Number Two Man in the NOI. MALCOLM is a key figure of the NYO, Bufile 100-399321, NY file 105-8999.

[REDACTED] advised on [REDACTED] that MALCOLM was present at the FOI meeting in NYC on 5/13/63, and although he talked of traveling back and forth between NYC and Washington, and of his normal travels around the US on behalf of the NOI, he made no mention of going to or planning to go to Birmingham. b7D

On 5/15/63, MALCOLM X was [REDACTED] interviewed at NOI Temple #7 Restaurant, NYC. [REDACTED] MALCOLM advised that he knew nothing of the article in the "New York Herald Tribune" indicating that he was going Birmingham. He advised that the only way he would go to Birmingham would be at the direction of ELIJAH MUHAMMAD or by invitation of JEREMIAH X, the NOI Minister in Atlanta who covers Birmingham. MALCOLM stated that to date he had no such direction or invitation, and had absolutely no plan at the present time to go to Birmingham. b7D b7C

[REDACTED] NYO have been alerted for any information relative to MALCOLM's possible travel to Birmingham. b7D

F B I

Date: 6/3/63

Transmit the following in _____
(Type in plain text or code)Via AIRTEL _____
(Priority or Method of Mailing)

TO: DIRECTOR, FBI (100-399321)

FROM: SAC, WFO (100-32805) P.

MALCOLM K. LITTLE, aka
IS-NOI
(OO:NY)

ReWFOlet, 5/23/63.

On 6/3/63 [REDACTED]
District of Columbia Jail, advised that on 5/31/63 MALCOLM X
and QUINTON X had received limited permission to visit at
Lorton Reformatory, Lorton, Va. QUINTON X is QUINTON ROOSEVELT
EDWARDS of Temple Number 4, WDC. [REDACTED] stated that these
two individuals visited Lorton Reformatory on 5/31/63 between
the hours 1:00 p.m. and 2:20 p.m. During this time, they
held a meeting at the Reformatory. [REDACTED] advised that
there were no incidents as a result of their visit to the
Reformatory.

WFO will continue to follow the activities of
MALCOLM X when he visits WDC.

3-Bureau
1-New York (105-8999) (Info) (RM)
2-WFO

[REDACTED] mmf
(6)

AIRTEL

REC-9

6 JUN 3 1963

58 JUN 6 1963

235,295
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DATE 12/13/83 BY 8269 JHE/WEB

Approved: _____

Special Agent in Charge

Sent _____

M

Per _____

~~CONFIDENTIAL~~

DIRECTOR, FBI (25-330971)

5/23/63

SAC, NEW YORK (105-7809)

NATION OF ISLAM
IS-NOI

DECLASSIFIED BY SP7 Mac JC
ON 2/5/82

ReNYairtel, 5/7/63, and Bulet to New York, 5/7/63,
latter under "MALCOLM LITTLE, IS-NOI" caption.

Re: MALCOLM LITTLE in Washington, DC.

As reflected in reairtel and Bulet, there has been a great deal of recent publicity relative to the move of MALCOLM LITTLE to Washington, DC to take over the operation of NOI Temple number 4, and to conduct a NOI revival. Per reairtel, recent information from [redacted] has indicated that ELIJAH MUHAMMAD was planning to send MALCOLM to Washington, DC (around May 9 or 10, 1963) to take over the temple there on a temporary basis until a suitable person to run the temple is located. Reairtel furnished WFO with physical description and photograph of MALCOLM to assist in their coverage of him.

The following additional information relative to MALCOLM is being furnished for the information of the Bureau and interested offices:

The May 1, 1963, edition of "The Evening Star," a daily newspaper published in Washington, DC, contained an article reflecting a telephone interview with MALCOLM at his NYC headquarters in which he advised that his assignment for Washington "is effective as of now."

- 3-Bureau (25-330971)
①-100-339321 (MALCOLM LITTLE)
1-Chicago (100-35635) (INFO) (RM)
2-Washington Field (100-22829) (RM)
1-New York (105-8393) (MALCOLM LITTLE)
1-New York (105-7809)

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
EXCEPT WHERE SHOWN
OTHERWISE

Classified by 605
Exempt from GDS, Category 2
Date of Declassification Indefinite

53 JUN 4 1963

NOT RECORDED

203 MAY 27 1963

~~CONFIDENTIAL~~

APPROPRIATE
FIELD OFFICES

ADVISED BY ROUTING
SLIP(S) OF SP7 Mac JC

DATE 5/16/63

67C
(8) mbo

~~CONFIDENTIAL~~

NY 105-7809

On [REDACTED] 1963, [REDACTED] advised that **b7D**
at the NOI meeting held in Temple number 7, NYC, on the
evening of May 8, 1963, MALCOLM spoke and informed those
present that he was going to take over the operation of
Temple number 4 in Washington, DC. According to the source,
MALCOLM added that he would never leave Harlem, and that
his duties in Washington were temporary until ELIJAH
MUHAMMAD could find someone else to be full time minister
there.

The May 10, 1963, edition of the "New York Times,"
a daily newspaper published in NYC, contained an article
datelined May 9, 1963, at Washington, DC, which reflected
that MALCOLM arrived there (Washington) on that date to
take over the Black Muslim Movement in the Capital.
MALCOLM stated he would continue as leader of the movement
in NYC and would maintain a home there (NYC) as well as here.
The article further reflected that MALCOLM indicated he
would hold all Negro mass meetings each Sunday evening
in Washington which would exclude whites so they (Negroes)
could discuss their problems without embarrassment.

By letter dated May 7, 1963, Chicago advised that **b7D**
[REDACTED] advised on April 17, 1963, that on **b7C**
that date ELIJAH MUHAMMAD in conversation with [REDACTED]
[REDACTED] told him that MALCOLM had agreed to take over
Temple number 4 in Washington, and that he would let
MALCOLM do this until they found someone else. **X-4**

On May 9, 1963, the following neighborhood
sources in the vicinity of MALCOLM's residence located
in the East Elmhurst Section of Queens, New York were
alerted and will notify the NYO in the event there is any
activity at MALCOLM's house which would indicate that
he was moving. They also advised that they had not seen
him on that date:

~~CONFIDENTIAL~~

NY 105-7809

[REDACTED] b7D
[REDACTED]
[REDACTED] subject's residence at 23-11 67E
97th Street, on May 9, 1963, reflected no unusual
activity. MALCOLM's car (1963 Black Oldsmobile, New
York license 6C-7574) was observed parked in front of
the residence as late as 7:00 p.m. MALCOLM was not observed.

On May 14, 1963, [REDACTED] advised 67D
that MALCOLM was present at the FOI meeting held in
Temple number 7, NYC, on the evening of May 13, 1963.
MALCOLM spoke to the group and told them that he has been
officially appointed minister of Temple number 4 in
Washington, DC until such time as a new minister is
appointed. MALCOLM stated that he continues to be the
minister of Temple number 7. He further advised that
the former minister of Temple number 4, LUCIUS BROWN,
has been relieved because of his negative attitude toward
the NOI paper "Muhammad Speaks." MALCOLM indicated that
he had been in Washington on Sunday, May 12, 1963,
accompanied by Temple number 7 FOI Captain JOSEPH GRAVITT
[REDACTED] MALCOLM 67C
further stated that he would be going to Washington, DC
each week travelling back and forth from NYC or other
places in the country where he may be travelling at the
time.

NY 105-7809

New York sources in the NOI have been alerted for any information that would indicate that MALCOLM will move to Washington, DC on a permanent basis. If such information is received, the Bureau, Washington Field Office and Chicago will be advised.

F B I

Date: 6/18/63

Transmit the following in _____
(Type in plain text or code)Via AIRTEL _____
(Priority or Method of Mailing)

TO: DIRECTOR, FBI ~~(100-330971)~~

FROM: SAC, NEW HAVEN (100-15927) (P)

RE: NATION OF ISLAM
IS - NOI
CINAL

Little

Enclosed are seven copies of a Letterhead Memorandum containing information concerning an address made by Minister MALCOLM X of Temple #7, Nation of Islam, New York City, to an integrated audience of about twelve hundred persons at the Bushnell Memorial, the municipal auditorium of Hartford, Conn., on 6/5/63.

mg

Two copies of this LHM being enclosed for New York Office for information.

4 - Bureau (Enc-7) (RM)
2 - New Haven

2 - New York (Enc-2) (RM)
(1-100-Malcolm X)
(1-105-7809, NOI)

67C
bss
(18)

100-399321-
NOT RECORDED

JUN 24 1963

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DATE *12/14/83* BY *8269 JH/WES/dd*

CARBON COPY

67 JUN 26 1963

Approved

Special Agent in Charge

Sent _____ M Per _____

DIRECTOR, FBI (25-330971)

6/17/63

SAC, WFO (100-22829) (P)

NATION OF ISLAM
IS - NOI

ReWFOlet to Bureau dated 5/23/63, entitled
"MALCOLM K. LITTLE, aka; IS - NOI."

Enclosed for Bureau are six copies of letter-
head memo. Enclosed for New York and Philadelphia Offices
is copy of letterhead memo.

[REDACTED] The
letterhead memo is not being classified "Confidential." b7D

The Philadelphia and New York Offices will
receive a copy [REDACTED] b7D
This letterhead memo pertains to portions of a speech
by MALCOLM X which deals with crime and the Philadelphia
strike situation. In this series of lectures MALCOLM X
was supposed to give his solution to the crime situation
as it affected the Negro.

- 3 - Bureau (Enc. 6)
(1-100-399321) (MALCOLM K. LITTLE)
- 1 - New York (105-8999) (Info) (Enc. 1) (RM)
- 1 - Philadelphia (Enc. 1) (Info) (RM)
- 2 - WFO
(1-100-32805) (MALCOLM X)

67C [REDACTED] pch
(7)

ALL INFORMATION CONTAINED
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DATE 12/14/83 BY 8269 JHE/weg

100-399321-
NOT RECORDED
201 JUN 19 1963

ENCLOSURE
56 JUN 28 1963



WASHINGTON 25, D. C.

In Reply, Please Refer to
File No.

June 17, 1963

NATION OF ISLAM
INTERNAL SECURITY - NOI

b7D [REDACTED] on
June 2, 1963, a meeting of the Nation of Islam (NOI) was held at WUST Radio Hall, Washington, D. C. NOI Minister, Malcolm X was the speaker. This was the last of a series of four talks he was supposed to give at this Radio Hall.

The NOI is described in the appendix.

Malcolm X stated the white man brings crime to the black man and then accuses him of committing crime. He said it was the white man who raped your women through these 400 years; who stole your land; who sold you on the slave market; and who owns the ships and airplanes which bring dope to this country to be sold in your communities. Malcolm's solution to this problem was that if the black man would "wake up" to the white man's deceit, he would cease to be in crime.

Malcolm X said the current Negro leaders are not working for the black man, but are working for the white man in the role of Uncle Toms. He said that in the strike at Philadelphia, Pennsylvania, the leaders settled for four jobs offered by white unions; they settled for four jobs in a city of 1,000,000 Negroes. The pickets had "then" overpowered and then the leaders were stupid enough to accept four jobs. Malcolm X said that it will not be that way when they come to Washington, that if necessary we will see "hot action."

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 12/14/83 BY 8269 JHE /WEB/dd

APPENDIX

NATION OF ISLAM, formerly referred to as the Muslim Cult of Islam, also known as Muhammad's Temples of Islam

In January, 1957, a source advised Elijah Muhammad has described his organization on a nationwide basis as the "Nation of Islam" and "Muhammad's Temples of Islam."

On May 2, 1962, a second source advised: Elijah Muhammad is the national leader of the Nation of Islam (NOI). Muhammad's Temple of Islam Number 2, 5335 South Greenwood Avenue, Chicago, Illinois, is the national headquarters of the NOI. In mid-1960, Muhammad and other NOI officials, when referring to Muhammad's organization on a nationwide basis, commenced using either "Mosque" or "Temple" when mentioning one of "Muhammad's Temples of Islam."

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This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.



UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to
File No. 100-22829

Washington 25, D. C.

June 17, 1963

Title NATION OF ISLAM

Character INTERNAL SECURITY - NOI

Reference Memorandum dated and captioned
 as above

[REDACTED]

b7D

UNITED STATES

T

Memorandum

TO : DIRECTOR, FBI

DATE: 6/21/63

FROM : SAC, PHILADELPHIA (100-39918) (RUC)

SUBJECT: MALCOLM LITTLE
SM - NOI
(OO: New York)

The 6/18/63 final suburban edition of the Philadelphia Evening Bulletin, a Philadelphia daily newspaper, on Page 28, Column 2, carried an article, "Black Muslim Leader Accused as Speeder." The article of three small paragraphs went on to state MALCOLM X, one of the leaders of the Black Muslims, was stopped by Newtown Township Police on 6/17/63 on a charge of traveling 87 miles an hour in a 50 mile zone. The article stated a local justice would issue a summons.

On 6/18/63, [REDACTED] advised SA [REDACTED] that the individual who was stopped for speeding simply identified himself as MALCOLM X. [REDACTED] advised the person stopped for speeding was not MALCOLM LITTLE. [REDACTED]

The above is being furnished to the Bureau, Chicago, and New York inasmuch as they may receive information concerning the above arrest.

- 3 - Bureau (RM)
2 - MALCOLM LITTLE
1 - 25-330971 (NOI)
1 - Chicago (100-35636 (NOI) (RM)
2 - New York (RM)
1 - 105-8999
1 - 105-7809 (NOI)
2 - Philadelphia
1 - 100-39918
1 - 25-26094 (NOI)

:dfb

(8) 63 JUL 5 1963

No action to be
taken by Ident
[Signature]

REC-34

JUN 24 1963

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 12/14/83 BY 8269 JHE/WF
[Signature]

Memorandum

TO

DIRECTOR, FBI (100-399321)

DATE: 7/8/63

FROM

SAC, WFO (100-32805) (P)

SUBJECT

MALCOLM K. LITTLE, aka
IS - NOI
(OO:NY)

ReWFOairtel dated 6/3/63.

"The Washington Post," a Washington, D. C., daily newspaper in its issue of 6/29/63, on Page B-4, contained an article entitled "D. C. Rejects Malcom X Prayer Role." This article reflected that the District of Columbia Department of Corrections, Director DONALD CLEMMER had ruled that MALCOLM X did not qualify to conduct services for Muslim inmates at the Lorton Reformatory, Lorton, Virginia. The article stated that CLEMMER refused to discuss the matter further because it is now before the U. S. First Circuit Court of Appeals as a result of a suit filed by a Black Muslim inmate about two weeks ago.

This article further advised that the National Capital area branch of the American Civil Liberties Union protested the barring of MALCOLM X in a telegram to the District of Columbia Commissioners on 6/28/63.

WFO will continue to follow the activities of MALCOLM X at Washington, D. C.

2-Bureau

1-New York (Info) (RM) (105-8999)

2-WFO

(1-100-22829) (NOI)

PEM:psc
(5)

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 12/14/83 BY 8269 JHE/ku

REC-30

100-399321-68

8 JUL 8 1963

67C

62 JUL 11 1963

(info)

SUB CONTROL

UNITED STATES GOVERNMENT
M E M O R A N D U M

7/17/63

TO: DIRECTOR, FBI (25-330971)

DATE:

FROM: SAC, NEWARK (14-169)

SUBJECT: NATION OF ISLAM ~~CONFIDENTIAL~~
IS - NOI
(OO:CHICAGO)

Re Newark letter to Bureau dated 6/23/63, captioned as above.

Referenced Newark letter enclosed a letterhead memorandum setting forth details concerning proposed appearance of MALCOLM X in Camden, New Jersey, on 6/30/63.

Enclosed for the Bureau are the original and seven copies; for Chicago one copy, and for New York and Philadelphia two copies each of a letterhead memorandum relating to this matter.

Copies of this letterhead memorandum are being furnished to Chicago, New York and Philadelphia since Chicago is office of origin in this matter; since MALCOLM X, the speaker at this affair, is a subject of the New York Office.

In addition, Muhammad's Mosque #20, Camden, New Jersey, is generally administered under direction of Muhammad's Mosque #12, Philadelphia, Pennsylvania.

All information in attached letterhead memorandum was furnished to SA [REDACTED]

- ENCLOSURE
- 2 - Bureau (Enc 8) (RM)
 - 1 - Chicago (100-35656) (NOI) (Enc.1) (RM) NOT RECORDED
 - 2 - New York (105-7009) (NOI) (Enc.2) (RM) 98 JUL 26 1963
 - 2 - Philadelphia (25-26094) (NOI) (ENC. 2) (RM) 10 JUL 18 1963
 - 3 - Newark [REDACTED]

3 - Newark [REDACTED]
jm (10)

~~CONFIDENTIAL~~

APPROPRIATE
FIELD OFFICES
ADVISED BY ROUTING
SLIP(S) OF [REDACTED]

REC-5A/00-399321-33

62

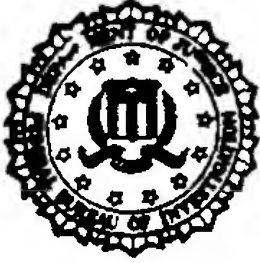
NK 14-139

~~CONFIDENTIAL~~

The attached letterhead memorandum is classified
~~confidential~~ because 


b7D

~~CONFIDENTIAL~~



CONFIDENTIAL

UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION
Newark, New Jersey

In Reply, Please Refer to
File No.

July 17, 1963

NATION OF ISLAM
INTERNAL SECURITY - NOI

On July 1, 1963 [REDACTED]

[REDACTED] advised that Muhammad's Mosque #20 of the Nation of Islam in Camden, New Jersey, sponsored a rally at Convention Hall, Camden, New Jersey, on June 30, 1963, at which Malcolm X, publicly identified as the Minister of Muhammad's Mosque in New York City, was the featured speaker. [REDACTED] advised that a crowd estimated at approximately 1000 persons attended this rally which took place from 8 p.m. to approximately 10:20 p.m. on the evening of June 30, 1963. b2

[REDACTED] stated that he did not enter the hall during Malcolm's speech but that he heard portions of the speech through the loud speaker and noted that Malcolm appeared to be preaching primarily concerning separation of the races. b7D

[REDACTED] advised that an individual, identified as Brother Minister George of Muhammad's Mosque #20, appeared to be in charge of all arrangements for this rally.

Characterizations of the Nation of Islam and Muhammad's Mosque #20 are contained in the appendix page attached hereto.

On July 2, 1963, a source advised that he was notified by a member of Muhammad's Mosque #20, Camden, New Jersey, that the visit of Minister Malcolm to Camden, New Jersey, was considered a success by members of Muhammad's Mosque #20. According to the source, this individual stated that approximately 900 persons attended this rally but did not furnish any additional information concerning this rally.

On July 8, 1963, a second source advised that approximately 800 to 850 persons attended the rally at Convention Hall in Camden, New Jersey, which was sponsored by Muhammad's Mosque #20 in Camden. According to this source,

APPROPRIATE AGENCIES
AND FIELD OFFICES
ADVISED BY ROUTING
SLIP(S) OF DMJ - PK
DATE 5-16-77

DECLASSIFIED BY 655
ON 5/10/77 DMJ

[REDACTED]
[REDACTED]
[REDACTED]

NATION OF ISLAM

both Minister Malcolm and Brother Minister George of Muhammad's Mosque #20 expressed displeasure at the small crowd present at this rally and expressed the opinion that the small attendance was due to the rally held by the National Association for the Advancement of Colored People in Philadelphia, Pennsylvania, on the same night.

According to this source, Minister Malcolm spoke concerning the necessity for separation of the races, and stated that the members of the black muslim group should receive some land of their own, or else several states should be given to the Muslim group in order that they can establish their own nation.

An article appearing in the "Courier-Post", a daily newspaper published in Camden, New Jersey, Page 17, contained the following information in the issue of July 1, 1963, concerning the appearance of Malcolm X in Camden, New Jersey:

"Separation of Race Urged by Malcolm X"

"A leader of the Black Muslims called for the immediate separation of the black man from white last night before 300 persons at Convention Hall.

"Malcolm X, second in command and trouble shooter for the Black Muslims sect, lashed out at the Federal Government, the NAACP, the Supreme Court and religion in his two hour speech.

"The Negro leader said that the only solution to the present racial problems is the complete separation from white by either setting up independent territories or returning to their homeland which he did not identify.

"Wants Own States"

"If you don't want us to go home and since you can't live with us, give us a separate territory of as many states as we need," he said. "We think you should give some of the silver and gold stored in Fort Knox and the Philadelphia mint. It belongs as much to us as the white man because we have worked for nothing all these years," Malcolm continued.

"If the Government gives us our land we'll till the soil, dig clay for our own bricks, chop our own trees for

NATION OF ISLAM

"our lumber, establish our own government and salute our own flag," he said.

"After all, we did not come here on the Mayflower and the Queen Mary. We were kidnaped and brought here in chains and for this crime America is being judged by the 20 million black people here today," he asserted.

"The leader said the white man's world is coming to an end. He compared Elijah Muhammad with Biblical characters Moses, Noah, Daniel and David.

"The leader of the two largest Muslim mosques in the country said Muhammad has been able to eliminate juvenile delinquency and crime among all muslims.

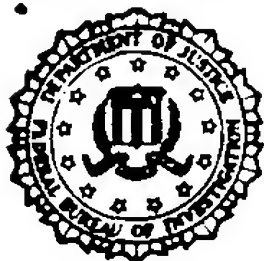
"Laughter echoed through the large hall when Malcolm X called Martin Luther King a modern 20th Century Uncle Tom who is working for the benefit of the Government and the whites.

"He said that with the decline of colonialism the powers of European countries have been curtailed with the result that the mantle of world leadership has been inherited by 'Uncle Sam'.

"You are dealing with the most deceitful government ever set up on this earth. Let them prove I'm wrong. They preach integration and practice segregation.

"We're no better off now than we were 100 years ago. The whites have traded in their white sheets and bloodhounds for police uniforms and dogs," he continued.

"Blaming the Government for all the ills in the country today, he said Negroes have gotten only the low paying and dirty jobs."



UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION

Newark, New Jersey

In Reply, Please Refer to
File No. **14-169**

July 17, 1963

Title

NATION OF ISLAM

Character

INTERNAL SECURITY - NOI

Reference **Newark letter to Bureau dated**
and captioned as above.

[REDACTED] **67D**

Memorandum

TO : DIRECTOR, FBI (100-399321)

DATE: 7/25/63

FROM : SAC, WFO (100-32805)(P)

SUBJECT: MALCOLM K. LITTLE, aka
IS - NOI
(OO: NY)

ReWFOlet 7/8/63.

Enclosed for the Bureau and New York Office,
respectively are five and two copies of an LHM.

WFO will follow public statements and appearances
of subject.

2-Bureau (Encl. 5)
2-New York (105-8999)(Encl. 2)(RM)
2-WFO
(1-100-228290)(NOI)

pam
(6)

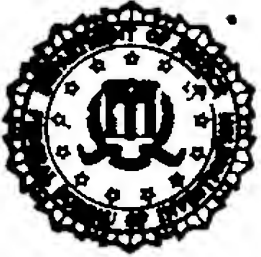
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100-399321-69

JUL 26 1963

62 AUG 6 1963



UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to
File No.

WASHINGTON 25, D.C.
July 25, 1963

MALCOLM K. LITTLE
ALSO KNOWN AS, MALCOLM X
INTERNAL SECURITY - NATION OF ISLAM

The Nation of Islam is described in the
Appendix.

"The Washington Post", a daily newspaper published in Washington, D. C., in its issue of July 17, 1963, on Page E2, contained an article entitled, "Civil Liberties Union Offers Aid to Black Muslims Fired by U. S.". The article reflected that the Washington office of the American Civil Liberties Union (ACLU), had offered legal aid to any of the twelve Black Muslims who had been fired from their government employment since 1958. These twelve people were fired by the Civil Service Commission on grounds that they took their oaths of office with mental reservations. These twelve, when asked by the Civil Service Commission who would they support if America goes to war with Islam, had indicated Islam.

The article reflected that Malcolm X, the Number Two man of the Black Muslims, stated on July 16, 1963, that Muslims seek first the government-sponsored return of Negroes to Africa, but failing that, would settle for its own territory in the United States. The subject said that the Black Muslim leader, Elijah Muhammad, has never specified whether this should be a state, territory, or foreign nation. Malcolm X wanted to know if the government had checked out the white people who belong to white citizen councils. He also inquired if Jehovah's Witnesses, who don't salute the flag and don't take the oath, were asked the same "foolish" question as the Muslims.

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HEREIN IS UNCLASSIFIED

DATE 12/14/83 BY 8269 JHE/WEB/ld

RE: MALCOLM K. LITTLE

Appendix

NATION OF ISLAM, formerly referred to as the Muslim
Cult of Islam, also known as Muhammad's Temples of Islam

In January, 1957, a source advised Elijah Muhammad has described his organization on a nationwide basis as the "Nation of Islam" and "Muhammad's Temples of Islam."

On May 2, 1962, a second source advised: Elijah Muhammad is the national leader of the Nation of Islam (NOI). Muhammad's Temple of Islam Number 2, 5335 South Greenwood Avenue, Chicago, Illinois, is the national headquarters of the NOI. In mid-1960, Muhammad and other NOI officials, when referring to Muhammad's organization on a nationwide basis, commenced using either "Mosque" or "Temple" when mentioning one of "Muhammad's Temples of Islam."

The NOI is an all-Negro organization which was originally organized in 1930 in Detroit, Michigan. Muhammad claims to have been selected by Allah, the Supreme Being, to lead the so-called Negro race out of slavery in the wilderness of North America by establishing an independent black nation in the United States. Members following Muhammad's teaching and his interpretation of the "Koran" believe there is no such thing as a Negro; that the so-called Negroes are slaves of the white race referred to as "white devils," in the United States; and that the white race, because of its exploitation of the so-called Negroes, must and will be destroyed in the approaching "War of Armageddon."

In the past, officials and members of the NOI, including Muhammad, have refused to register under the provisions of the Selective Service Acts and have declared that members owe no allegiance to the United States.

On May 5, 1953, the first source advised Muhammad had, upon advice of legal counsel, tempered his personal statements and instructions to his ministers concerning the principles of his organization in order to avoid possible prosecution by the United States Government; however, he did not indicate any fundamental changes in the teachings of his organization.

On May 2, 1962, a third source advised Muhammad had, early in July, 1953, decided to de-emphasize the religious aspects of the teachings of Islam and to stress the economic benefits to be derived by those Negroes who joined the NOI. This policy change, according to Muhammad, would help him acquire additional followers and create more interest in his programs.

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UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to
File No.

Washington, D.C.
July 25, 1963

Title MALCOLM K. LITTLE, ALSO KNOWN AS
MALCOLM X

Character INTERNAL SECURITY - NATION OF ISLAM

Reference Memorandum dated and captioned
as above

[REDACTED] b7D

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

UNITED STATES GOVERNMENT

Memorandum

TO: *[Signature]* DIRECTOR, FBI (100-399321)

DATE: 8/6/63

FROM: SAC, WFO (100-32805)(P)

SUBJECT: MALCOLM K. LITTLE, aka
IS - NOI
(OO: NY)

Re WFO LHM 7/25/63.

Enclosed for the Bureau and New York Office respectively are five and two copies of an LHM.

WFO will continue to follow activities of subject through public media.

- ②-Bureau (Encl. 5)
- 2-New York (105-8999)(Encl. 2)(RM)
- 2-WFO
(1-100-22829)(NOI)

[Redacted] pam 67C
(6)

EX 104
REC-11

[Signature]
67C
[Redacted]
100-399321-70

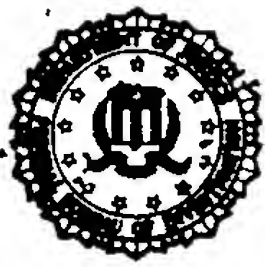
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[Redacted]

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DATE 12/14/83 BY 8269 JHE/WFB

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[Redacted] 67C



UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to
File No.

WASHINGTON 25, D.C.
August 6, 1963

MALCOLM K. LITTLE
ALSO KNOWN AS, MALCOLM X
INTERNAL SECURITY - NATION OF ISLAM

The Nation of Islam is described in the
Appendix.

"The Washington Post", a daily newspaper published in Washington, D. C., in its issue of August 1, 1963, on page B1, carried an article entitled, "Black Muslim Tension Eases at Reformatory". This article refers to the Black Muslims who were inmates at the Lorton Reformatory, Lorton, Virginia. In relation to the barring of Malcolm X from the reformatory, District of Columbia Assistant Corporation Counsel, James Cashman, stated that the subject was refused entry to the reformatory, not as a religious figure, but as a convicted felon and an "incendiary" who might provoke a breach of peace.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 12/14/83 BY 8269 JHE/WEB/djt

NATION OF ISLAM, formerly referred to as the Muslim
Cult of Islam, also known as Muhammad's Temples of Islam

In January, 1957, a source advised Elijah Muhammad has described his organization on a nationwide basis as the "Nation of Islam" and "Muhammad's Temples of Islam."

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Director, Federal Bureau of
Investigation

September 8 1963

J. Walter Yeagley, Assistant Attorney
General, Internal Security Division

NATION OF ISLAM - NOI
Designation Matters

The following is requested pursuant to our continuing review of the above matter under Executive Order 10450.

Malcolm X, of the Nation of Islam, has appeared on several radio and television programs during June of this year. It is requested that, if possible, this Division be furnished with a transcript of the listed appearances.

1. June 16, 1963, station WNEW, Channel 3, N.Y., panel discussion on "Race Relations in Crisis", where Malcolm X participated.
2. Interview with Malcolm X by Michael Wallace, June 4, 1963, 10:30 - 11:00 p.m., on TV Channel 13 on station WNDT, New York.

100-377321 -
NOT RECORDED
46 SEP 11 1963

(Located in Section 9)

9/9/63

Airtel

b7C

1 - [REDACTED]
1 - [REDACTED]

To: SAC, New York (105-7809)

From: Director, FBI ~~(26-338971-24)~~

NATION OF ISLAM
INTERNAL SECURITY - NOI

Enclosed herewith is a copy of a memorandum from the Assistant Attorney General, Internal Security Division of the Department, dated September 8, 1963, and requesting the Department be furnished, if possible, a transcript of two television appearances of Malcolm X.

You should expeditiously comply with this request provided you are not in possession of information which would preclude contact with the appropriate officials of the television stations mentioned in the enclosure. The transcripts should be furnished to the Bureau as enclosures to a letterhead memorandum suitable for dissemination.

Enclosure

1 - New York (105-8989) (Malcolm X)

1 - 100-399321 (Malcolm X)

NOTE:

Assistant Attorney General Yeagley requests transcripts of the June 16, 1963, and June 4, 1963, television appearances of Malcolm X, Nation of Islam (NOI) Minister, New York and Washington, D. C. The Department desires this information to utilize it in their continuing review of NOI matters to determine if the organization may come under Executive Order 10450.

b7C [REDACTED] rbm
(7)

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED

DATE 12/14/83 BY 8269 JDE/WEB/

2/8/82 SP7 MAC/SC

(Located in Section 9)

DUPLICATE YELLOW

SEP 17 1963

~~CONFIDENTIAL~~

SUPPLEMENTAL CORRELATION SUMMARY

See Correlation Summary dated 8/22/61 filed as 100-399321-47

Main File No: 100-399321
See also: 9-35568
25-367776
44-21493

Date: September 25, 1963

Subject: Malcolm K. Little

Date Searched: 4/10/63

All logical variations of subject's name and aliases were searched and identical references were found as:

Malcolm K. Little
Jack Carlton
Shabazz Malik El
Detroit Red Little
~~Malachi Shabazz Little~~
Malcolm Little
Malcolm Shabazz Little
Malcolm K. Little
Malcolm Little
Malcomb Little
Rythem Red Little
Shabazz Little
One Malcolm
El Shabazz Malik

Summary

Joseph Shabasz
John Shabazz
M. Shabazz
Malachi Shabazz
Malcolm Shabazz
Malik El Shabazz
Malikel Shabazz
Maluchio Shabazz
Malcolm X
Malcolm X
Malcolm X
Malcolm X
Malcomb X

This is a summary of information obtained from a review of all "see" references to the subject in Bureau files under the names and aliases listed above. All references under the above names containing data identical with the subject have been included except those listed at the end of this summary as not having been reviewed, or those determined to contain the same information as the main file.

This summary is designed to furnish a synopsis of the information set out in each reference. In many cases the original serial will contain the information in much more detail.

THIS SUMMARY HAS BEEN PREPARED FOR USE AT THE SEAT OF GOVERNMENT AND IS NOT SUITABLE FOR DISSEMINATION.

Analyst ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED Coordinator
EXCEPT WHERE SHOWN
OTHERWISE.

Approved

mfr

ENCLOSURE
ENCLOSURE BEHIND FILE
SEARCH SLIPS ONLY

Classified by 688
Exempt from GDS, Category 2
Date of Declassification Indefinite

SEP 26 1963

CONFIDENTIAL

DECLASSIFIED BY 8462 JHE/WEB/DO
ON 11/10/01

ABBREVIATIONS

Add. info.....Additional information appearing in the
reference which pertains to Malcolm K.
Little may be found in the main file or
elsewhere in this summary.

FOI.....Fruit of Islam

MCI.....Muslim Cult of Islam

MGT.....Muslim Girls Training

MM.....Muhammads Mosque

MTI.....Muhammad's Temple of Islam

NOI.....Nation of Islam

b7D [redacted] advised that Malcolm Little spoke at a meeting of MTI #12, on 3/14/56, Philadelphia. (substance of speech set out).

b7D [redacted] advised that Little spoke at meetings of MTI #12 on 3/28/56 and 4/25/56. (substance of speeches set out).

b7C [redacted] advised that they attended a meeting at MTI No. 7, NYC. They visited with Malcolm Little, and the Philadelphia Temple. Little conversed with [redacted] in the Temple Luncheonette following the meeting.

[redacted]
(9) ✓

b7D [redacted]
[redacted] reported him to be holding the office of Inspector in the MTI on 9/24/58 and as actively promoting an appearance of Malcolm X Little.

b7C [redacted]
✓ (11,49) ✓

b7D [redacted] advised that in Oct. 1958, Malcolm X Little asked a female member of an NOI Temple if she could go to Chicago to assist in sewing robes and uniforms for all Temples in the U.S., which were to be worn to the annual Muslim Convention to be held in Feb., 1959. Malcolm said Ethel Muhammad, daughter of Elijah Muhammad was in charge of the sewing project.

Add. info.

100-436766-1 p. 10,11,30,40,41
✓ (9,43) ✓

b7D On 6/15/60, [REDACTED] advised that it had been said by the minister of Temple No. 7, NYC, Malcolm X (Little), that the members of the FOI would be the strongest and finest fighting group of men in the world.

✓ 105-28892-12 p. 3
✓ (9,45) ✓

b7D [REDACTED] advised that Malcolm X, Minister of the NY Temple, spoke at an NOI meeting on 6/8/60 at 1097 Main St., Hartford, Conn.

b7D [REDACTED] advised that Thomas J. X., Minister of the Hartford, NOI stated on 11/23/60, that the Muslims had one man who was used for all debates. This was Malcolm X who was a fine speaker and respected for his ability to talk on any question.

Add. info.

100-425292-9 p. 6,7,9
(40) ✓

b7D [REDACTED] advised that in Dec. 1960, Malcolm Little visited in New Orleans in an attempt to merge the two NOI groups into one and bring them under the leadership of Sidney Walker, one of the leaders. Alfred Walker [REDACTED] leader of the other group, agreed to the merger but later obtained permission from Elijah Muhammad, leader of the NOI, to resume meetings of his group.

b7C [REDACTED]
(8) ✓

b7D [REDACTED] advised that as of June, 1960, Malcolm X Little, Minister of Temple No. 7, NYC, was a national leader of the NOI. He served as an ambassador and contact man for Elijah Muhammad (105-24822), the national leader of the NOI. His position was believed to be on a par with Raymond Sharrieff, National Captain of the FOI and a son-in-law of Muhammad.

b7D [REDACTED] advised that in the latter part of June, 1960, Muhammad in a conversation with Little discussed restrictions on the people.

(continued on next page)

(continued)

b7C [redacted] advised that on 7/27/60, Minister Malcolm (Little) contacted Muhammad and stated that [redacted] was to speak in Harlem, NYC, the next Sunday. He wanted to know if he would be welcome to the meeting. Muhammad stated that he would. *SLU*

b7D On 8/5/60, [redacted] advised that it was an opinion that Little was attempting to form a nucleus of followers of his own to take over the NOI on the death of Muhammad. At the present time Malcolm referred to Wallace Muhammad as the successor. Little had furnished special press releases to a public relations man in Philadelphia working for Muhammad, which referred to Little as leader of the group in NYC, rather than Elijah Muhammad. Little had recently stated that if he could have the non-registered Negro voters in Harlem and other areas in NYC, registered to vote, especially those with nationalistic tendencies, he would run for Congress. Little felt he could obtain this easily.

The 8/20/60 issue of the "New Crusader", page one, in an article entitled "Negro Congressman Defends Elijah Muhammad" stated that at an NOI meeting at the Philadelphia Arena, Philadelphia, on 8/14/60, Negro Congressman, Robert Nix, sat between Muhammad and Malcolm X on the rostrum.

b7D On 10-22-60, [redacted] advised that Elijah Muhammad asked Minister Malcolm (Little) to take his place in Saint Louis on 10-23-60 as he was not feeling well. *File*

b7D [redacted] advised that during the first half of Dec., 1960, Ernest McGhee, expelled former secretary of Muhammad's Temple No. 2, Chicago, stated that Muhammad had been forced by circumstances to foster his black supremacy propaganda. He was at a loss as to where to go next and actually feared for his life. He said that Minister Malcolm, Temple No. 7, NYC, was the real nemesis of the messenger.*

Add. info.

105-24822-83 p. 6, 7, 10, 24, 45, 57
✓(9, 45)✓

*Elijah Muhammad

b7D b7C [redacted] Oceanside, N.Y., advised that [redacted] invited him during the latter part of Dec., 1960, to meet Malcolm Little, an NOI leader, but he had declined the invitation. He did not know whether [redacted] was a member of the NOI or not.

(continued on next page)

~~CONFIDENTIAL~~

(continued)

b7D On [redacted] advised that Malcolm X Little was a minister of NOI Temple #7, NYC.

b7C
✓(12,50)✓

b7D On [redacted] advised that [redacted] had been meeting with Malcolm X Little.

[redacted] advised that at an NOI Temple No. 7 meeting, NYC, on 12/25/60, Minister Malcolm introduced [redacted] and asked him if he would like to speak.

[redacted] advised in Dec. 1960 and Jan. 1961, that [redacted] had been associating with Malcolm X, Muslim minister from NYC, and Jeremiah, minister of the Atlanta Temple.

[redacted] advised that at a Temple #7 meeting on 12/23/60, Malcolm said he had recently had an opportunity to speak in Atlanta before [redacted] GA

[redacted] Atlanta, advised that in Jan., 1961, [redacted] Malcolm X at a math seminar on the Atlanta University campus. Malcolm spoke on black superiority and criticized the white race and Christianity.

✓(7,39)✓

b7D On [redacted] identified Malcolm X as one of the leaders in the Islam religion with whom he was acquainted in Chicago, Ill.

b7C
(41)✓

b7D [redacted] advised that an NOI meeting was held 1/13/61 at NOI Temple No. 7, NYC. [redacted] who was under suspension was not allowed to go into the Temple Hall where the meeting was in progress, but was permitted to stay in the Orientation Room where he was spoken to by Minister Malcolm of Temple No. 7.

b7C
(14)✓

~~CONFIDENTIAL~~

67D [redacted] advised that at an NOI meeting on 1/30/61, at MTR#9, Youngstown, Ohio, Clarence X Moorefield [redacted] Assistant Minister of the Temple, discussed how devoted Malcolm X and Elijah Muhammad were to the cause of Islam. He pointed out how they hated the devil (white people).

67C [redacted]
(49)✓

[redacted] advised that a meeting of the NOI was held [redacted] Malcolm X of the NYC Temple of the NOI was the main speaker.

67D [redacted] on 9/21/60 that Malcolm X had visited the best universities in the land and had successfully debated Christianity against the Islam faith.

[redacted] He discussed a newspaper article which stated that Malcolm X had answered charges made by Presidential advisors who in discussing conditions at Atlanta University, classified the KKK, the White Citizens Council and the Muslims as racist groups.

100-423937-16 p. 5,8,14
(40)✓

The following references in the file captioned "Pro-Lumumba Demonstrations in the U.S." contain information regarding a demonstration at the UN on 2/15/61, protesting the death of Patrice Lumumba and U.N. action in the Congo. Following this a meeting or rally was held that night at 7th Ave. and 125th St., Harlem, which appeared to be held as a result of the disturbance at the UN. The meetings were reportedly sponsored by the NOI. At NOI Temple #7 meetings on that evening and on 2/19/61, Malcolm Little denied that Mosque #7 of the NOI had any part in the demonstrations. He said he planned to sue newspapers because Hoover, Kennedy, the NYCPD, or the newspapers were lying by saying the NOI was involved.

REFERENCE

SEARCH SLIP PAGE NUMBER

105-95976-38

(12)✓

-40

(12)✓

-43

(15)✓

-50

(12)✓

-Sub A, Philadelphia "Evening
Bulletin" 2/28/61

(50)✓

~~CONFIDENTIAL~~

-72

b7D [redacted] advised that a meeting of Harlem CP leaders was held on 2/15/61, at 820 West 180th St., NYC which Inft. believed was called by the Harlem CP. At this meeting it was decided a planning meeting would be held on 2/19/61 at the Harlem YWCA, or at Bermuda Hall, NYC, at which final plans would be made for the 2/26/61 Memorial Meeting for Patrice Lumumba who had been murdered in the Congo. It was decided that Malcolm X (Little), leader of the NY Muslims, should not be invited to this meeting but should be invited only to the Memorial Meeting on 2/26/61.

b7D In Feb., 1961, [redacted] advised that Malcolm X Little was in charge of Mosque No. 7 of the NOI, NYC.

105-87964-70 p. 20,45
(11,50)✓

b7D [redacted] advised that Malcolm X was a speaker at a meeting sponsored by the United African Nationalist Movement, (UANN) which was held on 8/1/58 at Seventh Ave., between 125th and 126th streets, NYC.

b7D [redacted] advised on [redacted] that Minister Malcolm X, Temple No. 7, NOI, stated that the UANN, along with members of Temple No. 7, were planning a demonstration when Mr. Khrushchev arrived in NYC on 9/17/59, so that Khrushchev could tell the Russian people how the black man was treated in this country.

The "NY Journal American", 2/24/61, page 5, carried an article concerning the riot at the UN on 2/15/61. This was a exclusive interview with James R. Lawson [redacted] President of the UANN, and Malcolm X, a leader of the Muslims.

b7C [redacted]
(39)✓
SI to par. 3
105-92148-20 p. 8
(50)✓

b7D,C [redacted] advised that on 5/28/60, [redacted] indicated that she felt that Malcolm Little had slighted her and that she would not become an officer again in the NOI unless he apologized in public for this slight.

b7D,C [redacted] advised that on 3/3/61, [redacted] attended an NOI meeting at Temple #7, NYC, at which Minister Malcolm X was the speaker.

b7C [redacted]
(49)✓
SI [redacted]
(11,49)✓
SI [redacted]
(11)✓

b7D [redacted] advised that Malcolm Little whom he knew as Minister from the NYC Temple of the NOI, addressed a meeting of the NOI on 6/8/60, at 1097 Main St., Hartford, Conn. [redacted] verified this information.

[redacted] advised that Malcolm X was the main speaker at a meeting of the NOI on 3/8/61 at the above address.

Add. info.

105-56728-8 p. 4,6,15
(47) ✓

b7D, c [redacted] advised that [redacted] in a speech at NOI Temple #14, Hartford, Conn. on [redacted] referred to talks given at various college campuses by Malcolm X.

b7D [redacted] advised that Malcolm X was the principal speaker at NOI Temple #7, NYC, on 11/21/60.

[redacted] advised that at a meeting of Temple #7, on 12/2/60, Ridges commented on lectures given by Malcolm X at Boston and at Hunter College, NYC.

[redacted] advised that at an NOI meeting at Temple #7, on 12/23/60, [redacted] referred to Malcolm X as the nation's hardest working minister who was trying to "unite our people." He stated that Malcolm had just returned from the South "where the devil is not afraid to let you know that he is the devil."

b7D [redacted] advised that on 2/1/61, [redacted] discussed an article from the "Pittsburgh Courier" which stated that Malcolm X had answered charges made by Presidential advisors to the effect that the Muslim organization was a racist group.

[redacted] advised that at an NOI meeting of Temple #14, on 3/8/61, the principal speaker, Malcolm X complimented [redacted] on his wonderful work in running NOI temples in Hartford, Springfield, Mass. and New Haven, Conn.

-2611
[redacted] advised that at a meeting at the New Haven Temple, NOI, on 3/9/61, [redacted] introduced Malcolm X, describing him as third in authority after Elijah Muhammad.

b7C [redacted]
(46) ✓

CONFIDENTIAL

During the period May to July 1960 [redacted] furnished information regarding the removal of [redacted] from her post as Lieutenant in the NGT of Temple #7, NYC, by Malcolm X.

The same informant also furnished information regarding Malcolm X's attendance and speeches at Temple #7 on 5-6-60, 8-12-60 and 9-1-60.

[redacted] furnished lengthy information regarding Malcolm X's attendance and speeches at Temple #7 on 5-6-60, 8-19-60 and 4-7-61.

[redacted]
(41)✓

On 5/19/61, the San Francisco Office advised that during a local television forum program on 5/11/61, Malcolm X (Little) of the NOI, NY, the arch priest of Muslim propaganda, charged the FBI with harassment of black people who follow Muhammad.

✓ 105-66236-13
(10,48)✓

[redacted] advised that at an NOI meeting held on 5/28/61, at Temple #1, Detroit, [redacted] spoke about the distorted picture of Islam the white man had presented to the public. He stated the white man wrote an article in a magazine which stated that Malcolm Little was an ex-convict and ex-dope peddler but was readily accepted into the religion of Islam. But the devil did not tell that he was a Christian ex-convict and a Christian ex-dope peddler.

[redacted] advised that Malcolm X, NOI leader from N.Y., was the featured speaker at a meeting of the NOI held on 5/31/61, at 1531 North Saginaw St., Flint, Mich. He praised Elijah Muhammad, national leader of the NOI.

[redacted]
(12)✓

[redacted] advised that at a meeting of Temple #7, NYC, on 10-24-58, Minister Malcolm introduced Minister Thomas of Hartford, Conn.

(continued on next page)

(continued)

b7D [redacted] advised that at a meeting of Temple #14, Hartford, on 11/5/59, Malcolm X contended that Jackie Robinson, Joe Louis and Louis Armstrong were all "stooges" for the white people.

b7D [redacted] advised that Malcolm X was guest speaker at a meeting of Temple #11, Dorchester, Mass. on 6/14/61. [redacted] showed a film of an interview of Malcolm X with a woman news reporter (not identified). Malcolm X stated he would be in the front bus of a caravan which was going to Washington, D.C. on 6/25/61 to hear Elijah Muhammad speak.

b7C [redacted] (49) [redacted]
b7C [redacted] furnished a signed statement dated 6/2/61, in which he stated that in about April, 1958 Malcolm X, Minister of the NOI Temple in NYC, visited the Westside Temple of the NOI in Los Angeles. [redacted] and Malcolm X had several social visits at the Christian Institute Baptist Church and Malcolm X talked to [redacted] about becoming a minister of the NOI. [redacted] stated that Malcolm X supervised the Los Angeles Temple for a short time as a representative of Elijah Muhammad in order to set up the organization of that temple.

b7C, b7D On 6/14/61, [redacted] identified Malcolm X as Malcolm X Little.
[redacted] (40) ✓

b7D C [redacted] advised that on 6/18/61, at a meeting of NOI Temple #14, Hartford, [redacted] claimed that the white man was scared and that was the reason Minister Malcolm of Temple #7, NYC, had been so successful in his many talks throughout the eastern part of the U.S.

b7D [redacted] advised that Minister Malcolm X spoke at an NOI meeting on 6/25/61, at Uline Arena, Washington, D.C. He spoke regarding integration which he said would never come about because the white man was too smart to allow it. He said the Government had only forced 6% integration since the Supreme Court decision seven years before.

b7D [redacted] advised that at an NOI meeting [redacted] introduced Minister Malcolm X as the principal speaker.

b7C [redacted] (46) ✓
[redacted] advised that Malcolm X, NOI Minister from NYC, was the main speaker at an NOI #24 public meeting on 7/23/61, at the Walker Theater in Richmond, Va.

b7D [redacted] advised that when Malcolm X, NOI leader from NYC was in Richmond to address the above meeting, he instructed [redacted] to recruit more NOI members in the Green Bay, Virginia area.

100-435335-9
(43) ✓

~~CONFIDENTIAL~~

b7D [redacted] This reference set out lengthy information furnished by [redacted]
[redacted] regarding the speech of Malcolm X Little at the NOI Freedom Rally
held on 6/25/61, at Uline Arena, Washington, D.C.

b7D [redacted] made available a transcript of
an interview between Williams and Theodore X (Bost) [redacted] on the
program "Coffee Break," on 7/28/61. During the interview [redacted]
referred to Herbert Crossney and the 5/6/61 issue of "The Nation," which
stated that compared to the Islamic Orthodox of Mecca, the real heresy of
the American Muslim was the disavowal of the principle of racial equality.
Malcolm X had asserted that the trip of Elijah Muhammad to Mecca last year
had settled the legitimacy of the American movement.

b7C

[redacted]
✓(10,47)✓

The 10-7-61 issue of the "Pittsburgh Courier," N.Y. edition,
carried an article entitled "New York Group Formed To Uplift Negro
Masses." The article stated that the previous summer racial strife in
NYC had given birth to the Emergency Committee for Unity of Social
and Economic Problem. It was formed by top flight people from all
walks of Gotham's Negro community life and included such leaders as
Malcolm X (Malikel Shabazz) and other members of the vanguard of the
Muslim movement of Elijah Muhammad.

157-433-A "The Pittsburgh Courier"
✓(24,51)✓ 10-7-61

On [redacted] advised that [redacted]

b7D [redacted] was in NYC negotiating with Malcolm X (Malcolm Little), James Lawson, and
possibly other leaders of African Nationalist groups in the N.Y. area.
Malcolm X, Minister of Temple #7 of the NOI, had scheduled a large mass
meeting to be held on 8/27/61, in the 369th Regiment Armory in Harlem,
NYC. [redacted] had scheduled a meeting for a day or two prior to this
meeting. The location or who would attend was unknown.

105-76182-20 p. 4,5
✓(11,50)✓

b7D [redacted] advised that on 8/27/61, Minister Malcolm X of MTI #7, New York, N.Y., stated that Elijah Muhammad was the bold, fearless and honorable leader needed by the "black people" in America, as the black man in North America was living under a shadow of slavery imposed by the white Devil.

105-40493-26 p. 5
(46) ✓

b7D During an interview on 9/12/61, [redacted] advised that he usually attended the MTI #11, Dorchester, Mass. on Sunday afternoons, and had heard Minister Malcolm X Little.

b7C

[redacted]
(8,42) ✓

The 5/21/59, issue of the "Los Angeles Herald Dispatch" carried an article captioned "Malcolm X Publishes New Magazine". This magazine entitled "The Messenger," highlighted the economic advancement that could be made by a united Negro and would be sold by members and followers of the MTI.

b7D [redacted] advised that Minister Malcolm of MM No. 7, NYC, spoke a meeting of the NOI at MM No. 2, Chicago on 7/26/61.

[redacted] advised that Malcolm X Little was Minister of MTI No. 7, NYC, and was considered to be one of the National leaders of the NOI.

100-438731-2 p. 8,13
✓(9,44) ✓

b7D [redacted] advised that Minister Malcolm was the speaker at NOI meetings held at Temple #7, NYC, on 11/6/60 and 2/20/61.

An unidentified source stated that Malcolm X was a speaker on 3/3/61 at Temple #7.

b7D [redacted] advised that on 10/21/61 he observed [redacted] in NOI Temple #7, NYC, where he and another FOI brother were acting as bodyguards to Minister Malcolm X who was meeting with various groups.

[redacted]
(42) ✓

b7D [redacted] advised that a NOI meeting was held on 6/18/61 at 2118 Main St., Hartford, Conn. Thomas J. X. Ridges, Minister of the Hartford Temple, based his talk on a trip to Hartford by Malcolm X, and the articles in the Hartford newspapers concerning an interview with Malcolm C. Thomas X claimed that the white man was scared and that was the reason Malcolm X was so politely received.

The same Inft, advised that at an NOI meeting on 11/12/61, Ridges mentioned an article concerning a debate between Malcolm X and a white man at one of the colleges.

105-56728-9 p. 4,6

(47)✓

SI par. 1

100-434984-4

(42)✓

b7D, C [redacted] advised that on 12/6/61, Bolden E. (X) Lawson [redacted] stated he hoped to arrange for Minister Malcolm X Little of the NYC NOI Temple, to come to Memphis for a big NOI rally.

b7C

[redacted]
✓(18,52)✓

b7D [redacted] advised that on the evening of 1/23/62, there was a church-sponsored forum held at the Community Church, 35th St., between Park Ave. and Lexington Ave., NYC. Bayard Rustin, prominent Negro leader and pacifist, and Malcolm X (Little), leader of the NOI, discussed the topic of "Integration versus Segregation". Following the forum a group planned a protest demonstration by Negro nationalist groups to be held in the event that Moise Tshombe [redacted] Congolese leader, appeared as scheduled on 3/7/62, at Madison Square Garden, NYC. Daniel Watts, one of the organizers of the demonstration stated he had asked Malcolm X if his group would participate. Malcolm said he would not direct his group to participate, but on the other hand he would not advise his followers not to participate.

b7C It was noted that Daniel H. Watts was Chairman of the Liberation Committee For Africa.

b7C

[redacted]
✓(12,50)✓

██████████ advised that on 3/29/62 ██████████
██████████ informed him that no meetings of followers of the NOI had
been held recently in Jamestown, N.Y. He stated that Malcolm X had given
him a recorded tape which would be of interest to members of the NOI.

██████████
██████████
(43) ✓

On 9/29/62 ██████████ was shown a photograph of Malcolm X Little
but Inft. failed to recognize Little.

██████████
(8,43) ✓

██████████ advised that on 4/2/62 the University of Wisconsin
campus organization "Student Council on Civil Rights" presented a talk
by Malcolm X. Following the formal program Malcolm X was present at the
apartment of ██████████ Madison, Wis. ██████████
where he answered questions before a group of Negroes and white
individuals including several members of the Wisconsin Socialist Club.
These individuals seemed disappointed that Malcolm X had no concern for
the whites who were also oppressed in fighting to gain first-class
citizenship.

██████████
(39) ✓

On 6/1/62, ██████████ made available a pamphlet issued by the
"Back to Africa Movement" which concerned the annual African Freedom Day
celebration to be held on 4/15/62. This rally was sponsored by the
"African Nationals in America Inc.," 31 West 125th St., NYC. Malcom X
was listed as a speaker.

105-87964-201 p. 4
(52) ✓

b7D
[redacted] advised that Minister Malcolm X was the speaker at an NOI meeting on 10/8/61, at the Community Church N.C., and an NOI meeting at the Abyssinian Baptist Church NYC, on 4/15/62.

b7C
[redacted] advised that at an NOI meeting at Temple #7, NYC, on 4/29/62, it was announced that [redacted] had gone to Los Angeles with Malcolm X and Raymond Sharrieff, Supreme NOI Captian, on unknown NOI business.

It was noted that one NOI member had been killed and other members wounded in a shooting incident with the Los Angeles PD on 4/27/62.

b7C
[redacted]
(40) ✓

The 4/30/62 issue of the "National Guardian" page 12, stated that Muslim Minister Malcolm X would appear on a benefit symposium to aid the Monroe Defendants, to be held on May 1, 1962 at Palm Gardens, 306 W. 52nd St., NYC. The subject would be "The Challenge on Racism."

100-436091-A "National Guardian"
(43) ✓ 4/30/62

b7D
On 6/6/62, [redacted] the Uptown Chamber of Commerce, 421 West 126th St., NYC, advised that on the previous day the City Commission on Human Rights held a closed hearing at 80 Lafayette St., NYC to discuss the accusation by Negroes who charged that white business men were conspiring to prevent Negro merchants from doing business in a prime shopping area in Harlem, on 125th St. between 7th and 8th Avenues. [redacted] advised that among those present at the hearing were Arnold Johnson, who was a well known communist, and Malcolm X Little head of the Muslims in NYC. Both of these men felt that the Negro should take some action in order to prevent the opening of a restaurant which the Negroes claimed had been rented to a white operator, as a move to force Lloyd's Steak House, a Negro owned establishment, out of business by direct competition.

b7D
[redacted] rented the restaurant to the white operator, also furnished information concerning this potential racial disturbance. An article from the 6/6/62 edition of the "NY Times" regarding this matter was set out.

157-6-34-61
✓(12,51) ✓

b7D On 6/14/62, [redacted] advised that a "Kickoff party" for a new discussion forum called "Discussion Unlimited" was held at the home of [redacted] attorneys, [redacted] Drive, Los Angeles. It was announced that they proposed to hold a series of discussions on such subjects as "Alternative Route to Negro Freedom" with such speakers as Malcolm X of the NOI. A number of those present were active members of the CP.

100-439762-7 p. 16

(44)✓

SI 100-281287-50 p. 6

(39)✓

b7D [redacted] advised that on 7/22/62 a rally sponsored by the Committee for Justice to Hospital Workers (62-10114) was held on 72nd St. between Second and Third Avenues, NYC. Approximately 250 members of the NOI were at the rally and distributed literature. They came and left with Malcolm X Little, leader of the NOI. Little was introduced at the rally and made brief comments regarding Governor Nelson A. Rockefeller's intervention in a recent NYC hospital strike, and his promise to amend the NY State Labor Relations Act to give hospital workers the right to collective bargaining.

62-108114-1

✓(7,39)✓

b7D [redacted] advised that Malcolm X spoke at a meeting of the NOI held on 5/25/62, MM #7, NYC.

[redacted] advised that Malcolm X was a speaker at the NOI fund rally for the family of Ronald Stokes, held on 7/29/62 at the Boston Arena, Boston, Mass. Stokes was one of the Muslim brothers who had been shot by white policemen in Los Angeles.

b7C [redacted]
(49)✓

b7C The following references in the file captioned [REDACTED]

[REDACTED] set out lengthy information regarding NOI, FOI, MGT and regular Temple meetings or sponsored affairs in various cities. Malcolm Little attended and spoke at many of these which were held in Chicago, Boston, Detroit Philadelphia, Washington, D.C. and NYC during the period 6/10/61 to 7/29/62.

Information also stated that on 2/25/62, Elijah Muhammad indicated that Malcolm X was his "right hand" and he, Muhammad, might step down and let Malcolm head the activities of the NOI.

REFERENCE

SEARCH SLIP PAGE NUMBER

b7C [REDACTED]
(10,47)✓
(10,47)✓

b7D [REDACTED] advised that on 7/31/62, a group of Negro leaders and clergymen met at the office of the Negro American Labor Council, 217 West 125th St., NYC. A statement dated 7/31/62, was read which called on the Attorney General of the U.S. to meet with a delegation of Negro leaders to discuss the case of William Worthy Jr. b7C [REDACTED] Worthy had travelled from Cuba to Miami, Fla. without a valid U.S. passport. Malcolm X attended the meeting but had to leave in order to attend another meeting. It was decided that the name of Malcolm X would not appear as one of the signers of the statement because it was felt that the use of his name would hurt rather than help the statement.

b7C [REDACTED]
(44)✓

b7C b7D [REDACTED] advised that Raymond X [REDACTED] attended meetings held by NTI #2, Chicago, Ill., during the period 9/17/61 through 8/19/62, and was in a position to hear Malcolm X Little make the following statements:

"The Muslims are taught judo to defend themselves. The Muslim protect their women as do members of the red and yellow races. If anyone knows about hell, it is the black man, as he has been catching hell all his life in America."

b7C [REDACTED]
(10,47)✓

67C [redacted] advised that at a NOI rally on 6/10/62, sponsored by MM #1, and held at Olympia Stadium, Detroit, Malcolm X read a letter to all registered Muslims, which Raymond Sharrieff [redacted] had directed to all captains (FOI). The letter ordered every Muslim to obtain no less than two new subscriptions per day for three months to the publication, "Muhammad Speaks." Malcolm said those who failed to comply would be eliminated from the mosque.

[redacted] advised that Raymond Sharrieff was in a position to have heard Minister Malcolm speak as follows:

"It is a real pleasure to work for the Messenger who was taught by God. This man is truly a man of God. The program of the Messenger calls for separation and not integration. The black race is the oldest race and is superior. God favors the enemy races."

67C [redacted] advised that as of Sept., 1962, Malcolm Little was Minister of MMI No. 7, NYC, and the right-hand man of Elijah Muhammad. He was considered a national leader of the NOI.

[redacted]
(9)✓

67D [redacted] advised that Minister Lucius Brown stated at an NOI meeting on 9/6/62, that the devil was after Malcolm X because he was a fiery man and speaks the truth. He said the devil and the Christian ministers did not like him but could not touch him because he speaks the truth.

[redacted] Brown was Minister of MM #4, Washington, D.C. according to [redacted]

105-41076-11
(46)✓

The 10/9/62 issue of the "Daily Cardinal," student campus publication of the University of Wisconsin, reported that the Wisconsin Socialist Club of the University conducted a taped panel discussion between three well known American Negroes on 10/7/62, which spurred discussion about racial discrimination. The three were identified as Malcolm X, James Farmer, National Field Secretary of the Congress on Racial Equality, and William Worthy, who was appealing a conviction on charges of having illegally re-entered the U.S. from Communist China.

100-427723-44 p. 9
(40)✓

b7D [redacted] advised that Minister Malcolm X was scheduled to appear as a speaker at a meeting of the NOI, [redacted] but it was announced at the meeting that he was unable to attend.

100-437971-6 p. 4,5

(44) ✓

SI 100-437971-4 p. 8 [redacted]

(44) ✓

SI 100-439957-1 p. 3 **b7D**

(44) ✓

SI 100-439367-3

(44) ✓

The following references in the file captioned "NOI, aka, MCI, MTI etal" contain detailed information pertaining to Malcolm Little, a national representative of the organization:

REFERENCE

SEARCH SLIP PAGE NUMBER

25-330971-3122	p. 2 (Photo)	(1) ✓
-4852	p. 3,7	(2,31) ✓
-4873	p. 6,7,19,57	(31) ✓
-4889	p. 24	(2) ✓
-4906	p. 1, C, 4, 5, 8, 11, 12, 14-19, 21, 22, 27, 28, 30-38, 40, 41, 43-46, 48-50, 52, 57-60, 62, 63, 67	(2,31) ✓
-4918	p. 3	(31) ✓
-4922	Enc1. p. 8, 11, 17	(2,31) ✓
-4924	p. 7	(2) ✓
-4931	p. 1, 2	(2,31) ✓
-4973	p. 8	(13) ✓
-4978	p. 15	(13) ✓
-4990	p. 3, 4, 13, 37, 52, 57-59, 68, 74, 77, 92-98, 101-104	(2,31) ✓
-5014	p. 14	(31) ✓
-5022	p. 273 (copy of "Black Muslims In America" filed with serial 4967)	(3,31) ✓
-5044		(3,32) ✓
-5056		(52) ✓
-5057		(3,32) ✓
-5075	p. 26	(32) ✓
-5081		(32) ✓
-5085	p. 1, 4-6	(3,32) ✓
-5141	p. 57-60	(3,32) ✓
-5166	p. 3	(3,32) ✓
-5175	p. 4	(3,32) ✓

(continued on next page)

(continued)

REFERENCE

SEARCH SLIP PAGE NUMBER

25-330971-5177	p. 6,13	✓(3,32)✓
-5191	p. 2-4	(32)✓
-5197		(32)✓
-5209	Enc1 p. 13-34,47	(33)✓
-5227	p. 11,14	✓(3)✓
-5232	p. 7,8,9,10,11	✓(3,33)✓
-5242		(33)✓
-5245	p. 5	(33)✓
-5263	p. 6,7,12,14-16,21,33	(33)✓
-5298		✓(3,33)✓
-5302		✓(4,33)✓
-5303		(33)✓
-5304	p. 1,4,5,9,10,16,19,22,25,26, 27,28,31,32,34,35,38,39, 49-57,59,61,63,64,65	✓(4,33)✓
-5308	p. 2	✓(4,33)✓
-5311		(34)✓
-5313		(34)✓
-5356		(34)✓
-5375	p. 2,32-35,37,50	✓(4,34)✓
-5414	p. 5,19,28,45,58,65,67,68,75, 79,99,100,143	✓(4,34)✓
-5445	p. 9,18	(34)✓
-5482	p. 11,12,15	✓(4,34)✓
-5551	(Photo)	(30)✓
-5574		✓(4)✓
-5637		(16)✓
-5675		(34)✓
-5682	Enc1 p. 9,15,18,19,20,26,40	✓(4,34)✓
-5724		(34)✓
-6121		✓(4,35)✓
-6179		(35)✓
-6267	p. 3,4,6,7,43,57,58,75,77, 81,105-108,133	✓(4,35)✓
-A NY Times	1-19-61-	✓(5)✓
-A LA Herald-Dispatch	1-26-61	(35)✓
-A NY World Telegram	2-21-61	✓(5,35)✓
-A Chicago Sun Times	2-27-61	(13)✓
-A LA Mirror	4/14/61 (Photo)	(30)✓
-A New Crusader	12-30-61	(35)✓
-A NY Post	7-27-62	(35)✓
-A "Buffalo Evening News"	10-17-62	(35)✓
-A "Buffalo Courier Express"	10-19-62	(35)✓
-A Buffalo Courier Express	10-24-62	✓(17,36)✓
-A "Washington Post and Times Herald"	2-28-63	(36)✓

(continued on next page)

(continued)

REFERENCE

SEARCH SLIP PAGE NUMBER

25-330971-A "Muhammad Speaks" 3/18/63

(36)✓

-2-1 p. 12,13

(5)✓

-5-9 p. 5,6,7,8
-17 p. 2-7

(36)✓
(36)✓

25-330971-5706 p. 11-13
changed to
25-330971-6-1

(34)✓

25-330971-6-7 p. 12
-13 p. 1,3,10
-A "Muhammad Speaks" 3/4/63

(36)✓
✓(5,36)✓
(36)✓

-8-18 p. 4-6
-20 p. 1-46

(36)✓
✓(5,36)✓

-10-3 p. 2
-15 p. 8

(37)✓
✓(5,37)✓

-11-12 p. 20,21
-14
-15
-18

(37)✓
(37)✓
(52)✓
(37)✓

-15-2 Enc1. p. 4,6,7,8,10,11

(5)✓

-26-1 p. 9
-11
-29
-49
-58
-69 p. 7,8

(37)✓
✓(5,16,37)✓
(5)
✓(5,37)✓
(5)
(52)✓

-30-1 p. 1,9,10,11

✓(23,37)✓

-32-9 p. 5,11,13,14,16,17

✓(6,37)✓

-34-5
-8
-11
-12
-22 (Photo)
-26 p. 5,12-15,20,21,26,33-36,
37,38,40-42,46,49,50,
52,53-59,62,63

(37)✓
✓(6,38)✓
(6)
(6)
(1)

-29
-48

✓(6,38)✓
(38)✓
(38)✓

(continued)

REFERENCE	SEARCH SLIP PAGE NUMBER
25-330971-34-49 p. 3,5,6,12-15,17-23,25, 26,28,38,39,40-43,45,55	✓(6,38)✓ ✓(6)
-52 -A "Rochester Times Union" 2/14/63	(38)✓
-37-7 p. 2,3	✓(6)
-14	✓(6)
-19	✓(6)
-24 p. 1,4,8	✓(7)
-28 Encl. p..	✓(7,38)✓
-30 Encl. p. 1	✓(7)
-38-1 p. 15,17-19	(38)✓
-21 p. 1-3	✓(7)
-49	✓(7)
-41-9 p. 76	(38)✓
-42-9	(38)✓
-10 p. 2,9	(38)✓
-46-1 p. 22	(39)✓
-64-4 p. 12,13	(39)✓

The following references set out information concerning meeting or functions of the NOI and various groups within the NOI which Malcolm Little attended as a national representative of the NOI. He spoke at numerous meetings and excerpts from many speeches were set out:

NYC

DATE	REFERENCE	SEARCH SLIP PAGE NUMBER
8-16-59	100-437688-1 p. 6,7	(44)✓
3-23-60	100-425114-11 p. 3	(13)✓
3-11-60, 4-20-60	100-433688-1 p. 7	(14)✓
3-11-60, 3-21-60, 4-24-60, 5-1-60	100-432683-5 p. 4-6	(14)✓

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(continued)

NYC

DATE	REFERENCE	SEARCH SLIP PAGE NUMBER
6-30-60, 10-14-60	105-59720-38 p. 3,4	(15)✓
8-12-60, 10-28-60	100-433688-5	(14)✓
11-4-60	105-33552-22 p. 2	(14)✓
4-24-60, 5-1-60, 8-26-60, 9-23-60, 11-6-60, 11-20-60, 11-21-60	100-435154-1 p. 7-11	(42)✓
12-2-60	105-43096-27 p. 9	(46)✓
4-24-60, 5-1-60, 6-20-60, 8-8-60, 8-26-60, 1-13-61	105-31162-12 p. 3-7	(45)✓
2-15-61	100-433239-10 p. 5	(14)✓
2-19-61	105-28631-33	(45)✓
9-1-60, 2-19-61	105-40418-32 p. 2	(46)✓
2-8-59, 1-10-60, 3-6-60, 3-20-60, 4-24-60, 5-1-60, 2-20-61	100-429780-6 p. 10,11	(14)✓
2-21-60, 4-20-60, 8-17-60, 8-19-60, 2-20-61	100-432581-6 p. 3-5	✓(14,41)✓
3-11-60, 3-20-60, 3-23-60, 5-15-60, 7-19-60, 8-12-60, 2-5-61, 3-3-61	105-32655-21 p. 1-3	(46)✓
4-9-61	105-31145-17 p. 3	(45)✓

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NYC

DATE	REFERENCE	SEARCH SLIP PAGE NUMBER
4-9-61	100-425114-13 p. 3	(40) ✓
9-1-60, 2-19-61, 2-20-61, 2-22-61, 3-19-61, 4-7-61, 4-9-61	100-433856-4 p. 3,5-8	(14) ✓
11-20-59, 3-2-60, 3-11-60, 3-13-60, 4-24-60, 6-4-60, 6-6-60, 7-25-60, 4-2-61, 4-7-61, 4-9-61	100-435710-1 p. 5-14	(43) ✓
5-13-61, 7-7-61	105-31162-15	(45) ✓
1-10-60, 3-18-60, 11-27-60, 1-13-61, 7-9-61	100-430081-5 p. 11,12,14,15	(40) ✓
1-31-60, 5-1-60, 11-4-60, 1-13-61, 7-14-61	105-66358-13 p. 9,11,12	(48) ✓
2-20-61, 3-3-61, 3-19-61, 3-31-61, 7-14-61	105-63291-10 p. 3,4	(48) ✓
7-7-61, 7-9-61, 7-14-61	100-30876-28 p. 5-10	(45) ✓
2-5-61, 8-19-61	105-66168-14 p. 7,8	(48) ✓
7-7-61, 9-17-61	105-28892-13 p. 2-6	(45) ✓
3-19-61, 9-20-61	100-436701-1 p. 4,5	(43) ✓
3-3-61, 3-19-61, 4-2-61, 4-7-61, 4-9-61, 6-20-61, 7-9-61, 8-4-61, 9-17-61, 12-1-61	100-432581-8 p. 5-11	(41) ✓

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NYC

DATE	REFERENCE	SEARCH SLIP PAGE NUMBER
2-5-61, 2-20-61, 3-19-61, 3-20-61, 4-2-61, 4-7-61, 5-13-61, 7-7-61, 7-14-61, 8-4-61, 8-7-61, 9-17-61, 12-1-61, 12-17-61	100-434787-3 p. 5-11	✓(8,42)✓
2-5-61, 2-20-61, 2-22-61, 3-3-61, 3-19-61, 4-7-61, 4-9-61, 12-1-61, 12,17-61	105-40779-6 p. 5-7	(46)✓
3-19-61, 3-20-61, 4-7-61, 4-9-61, 5-13-61 6-9-61, 7-9-61, 7-14-61, 12-17-61	100-432683-8 p. 7,8,10,12	(14)✓
6-25-61, 7-7-61, 7-9-61, 7-14-61, 12-17-61	100-433662-8 p. 7,8	(41)✓
3-19-61, 7-7-61, 8-4-61, 8-27-61, 12-17-61, 1-23-62, 1-26-62	65-64516-16 p. 3,4,5,7,8	(48)✓
12-1-61, 1-24-62, 4-15-62, 4-20-62	100-433888-9 p. 2,3,8,14	(41)✓
8-6-62	105-28892-14 p. 3	(45)✓
12-1-61, 4-15-62, 4-20-62, 5-30-62, 7-29-62, 8-6-62	105-66358-15 p. 3,5,6,7	(48)✓
8-24-62	105-32351-15 p. 2-4	(14-46)✓
8-6-62, 8-24-62	105-28631-38 p. 5	(45)✓

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DATE	REFERENCE	SEARCH SLIP PAGE NUMBER
8-6-62, 8-24-62	100-433680-7 p. 3	(41) ✓
12-1-61, 4-15-62, 8-24-62	105-34884-26 p. 3-5	(46) ✓
5-23-62, 5-26-62, 5-28-62, 8-24-62, 12-7-62, 12-16-62	100-415502-13 p. 4,5	(39) ✓
4-15-62, 5-27-62, 8-6-62, 8-24-62, 1-11-63	100-430081 8 p. 4-8	(40) ✓

NEW ROCHELLE, NY

12-10-61	100-432581-8 p. 11	(41) ✓
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ATLANTA

9-12-58, 9-14-58, 9-17-58, 12-4-60	100-436148-2 p. 4,5,10	(9) ✓
12-4-60	105-66626-10 p. 4,9	✓(18,52) ✓
12-4-60, 12-11-60	100-431140-6 p. 5,8	(41) ✓
12-4-60, 12-7-60, 1-22-61	105-66640-13 p. 3,4	(48) ✓

BUFFALO

1-2-62, 1-3-62	100-424545-16 p. 3,4	(40) ✓
1-2-62, 1-3-62, 1-30-62, 1-31-62	100-434561-7 p. 3-6	✓(8,42) ✓
1-2-62, 1-17-62, 1-30-62, 1-31-62	105-63600-16 p. 3-5	✓(10,48) ✓

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BOSTON

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PAGE NUMBER

7-29-62

105-33552-23 p. 4

(14)✓

7-29-62

100-430081-8 p. 8

(40)✓

CHICAGO

2-27-59

105-71259-9 p. 9

(49)✓

10-21-59, 1-6-60,
2-28-60

100-434737-2 p. 24-27

✓(8,42)✓

7-24-60

105-69067-9 p.4

(49)✓

5-21-61

105-53007-26 p. 8

(53)✓

5-21-61

105-65210-7 p. 5

(53)✓

5-21-61, 7-26-61

105-54106-11 p. 4

(47)✓

11-28-61

105-69067-10 p. 4

(49)✓

2-25-62

105-71062-20 p. 5

✓(11,49)✓

CLEVELAND

2-15-59

105-61856-10 p. 7

✓(10,47)✓

2-18-59, 10-8-59,
8-21-60

100-435261-1 p. 13-15,19-21

✓(8,43)✓

10-8-59, 8-21-60

100-435946-1 p. 15,18,19

✓(8,43)✓

8-21-60

105-73089-11 p. 9-11

✓(11,50)✓

2-18-59, 10-8-59,
8-21-60

105-97087-1 p. 11-13,15-17

✓(12,50)✓

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DETROIT

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6-4-61

[REDACTED] b7C

(12) ✓

4-3-62

100-436997-10 p. 4

(9) ✓

4-3-62

[REDACTED] b7C

(12) ✓

HARTFORD

11-5-59, 6-8-60

100-434713-1 p. 5,10

(42) ✓

6-8-60

[REDACTED] b7C

(50) ✓

3-8-61

100-434713-4 p. 4

(42) ✓

6-27-62

[REDACTED] b7C

(50) ✓

LOS ANGELES

4-29-62

100-434822-6 p. 7,8

(42) ✓

NEWARK

5-3-60

105-67931-11 p. 3

(11) ✓

1-28-62

100-439630-1 p. 5

(44) ✓

PHILADELPHIA

1-11-61, 3-15-61

105-68425-11 p. 11

(48) ✓

3-22-62

100-431478-6 p. 2

(8) ✓

5-6-62, 7-8-62

105-67124-9 p. 6-10

(11) ✓

5-6-62, 7-8-62

105-32265-13 p. 7-11

(9) ✓

5-6-62, 7-8-62

105-54854-9 p. 6-10

(10) ✓

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RICHMOND

DATE

REFERENCE

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PAGE NUMBER

5-22-60

105-62375-31 p. 11

✓(10,47)✓

SAN FRANCISCO

4-30-61

105-66238-15 p. 3

✓(11,48)✓

ST. LOUIS

4-1-62

100-439301-1

(44)✓

WASHINGTON DC

6-25-61

105-97087-3 p. 9,10

✓(12,50)✓

6-25-61

100-434787-3 p. 10

✓(8,42)✓

6-25-61

105-66344-29

(11)✓

6-25-61

105-28892-13

(45)✓

6-25-61

105-30876-28 p. 5

(45)✓

6-25-61

105-71702-11 p. 5

(49)✓

6-25-61

105-71062-17 p. 5

(49)✓

12-3-61

105-62840-12 p. 5

(48)✓

REFERENCES NOT INCLUDED IN THIS SUMMARY

The following references on Malcolm Little located in files maintained in the Special File Room of the Files and Communications Division, Records Branch, were not reviewed:

REFERENCE

SEARCH SLIP PAGE NUMBER

25-330971-3001
-3215

(2)✓
(2)✓

See the search slip filed behind file for other references on this subject which contain the same information (SI) that is set out in the main file. Differences in source will be noted on the search slip.